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A NATIONAL NEWSPAPER

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ZOA Leader Named JTA Board Head

Yeshiva U Student Council Head Resigns When Social Eve OK'd Which Brings Girls Into School

National Jewish Post
NEW YORK—A dispute among the students of Yeshiva College on an issue involving the presence of women at a social function in the school led to the resignation of the president of the Student Council, it was learned this week.

The debate centered around the holding of an open class night and President Henry Keller resigned when the Student Council voted eight to four in favor of the open class night.

The question was subsequently submitted last month to the entire student body, which at a referendum approved a resolution to sponsor an open class night by a vote of 156 to 43.

Many students boycotted the referendum on the advice of several Roshei Yeshiva. The rabbis held that it was not up to the students to vote on matters involving Jewish law, in this case Halachah (oral law).

NO WOMEN

Authoritative sources said that Keller represents the extreme view that men and women must not mix in the school proper, and it was for this reason he felt compelled to resign.

"In view of the fact that the student Council has adopted a motion to sponsor a social affair open to the general public, which motion I believe to be out of keeping with the ideals and the traditions of Torah-Judaism in general, and Yeshiva in particular, I feel I cannot, in keeping with my conscience and principles, continue in office as president," Keller wrote in his letter of resignation.

A BIG DEBATE

The resolution for an open class night had previously been defeated by a five to four vote, and the meeting where this decision was reversed by the eight to four vote was called as a result of a petition signed by a majority of Student Council members.

Keller said at the meeting last month that he would withdraw his resignation if the Student Council abandoned its stand. His proposal was followed by a discussion which resulted in acceptance of his resignation by a vote of six to one, with one abstention. Bob Kurtzman, Council vice president, will serve as president for the remainder of the year.

UP TO U. OFFICIALS

The matter will now be taken

to University officials. A leading student spokesman said that a request for use of the auditorium would be filed. The earliest that an open class night may be held is on Lag B'Omer, which this year occurs on May 5.

Open class nights have been held before, but the issue has never been formally settled.

The University appeared to be in a dilemma. Student sources said it may permit use of the auditorium for the social affair but it was doubtful that it would give outright sanction, because of the opposition of the Senior Rabbis.

HITS BOYCOTT ADVICE

An editorial in the student newspaper, "The Commentator," said that "open class nights will have to be either sanctioned or suppressed. A statement of the University's over-all policy is needed."

The editorial also castigated those Roshei Yeshiva who instructed their students to boycott the polls.

"More than indicating a lack of faith in the principles of democracy, it is typical of the minority which tries to impose its will upon the majority on the basis of law or policy which has yet to be confirmed officially by any responsible authority of the University," the editorial declared.

Sword To Ploughshare For Egypt and Israel

GAZA AREA—Swords were turned into ploughshares last week as the 30-kilometer border which was fixed in February between Egypt and Israel in the Gaza area was ploughed into a strip four kilometers wide.

Israel and Egyptian officials and United Nations observers watched the ploughing, which took five hours.

American equipment for a broom factory in Israel which will employ blinded war veterans was recently purchased by the Ministry of Defense.

New JTA Head



RUDOLPH SONNEBORN
New Broom in Action

Spanish Jews Hold To Their Judaism

National Jewish Post
NEW YORK—The 2,400 Jews of Spain are steadfastly maintaining their religious traditions, it was reported this week.

Dr. Simon Federbush, a member of the World Jewish Congress Executive, reported that 2,000 of Spain's Jews live in Barcelona and 150 in Madrid. A third community is in Valencia, with a scattering in other cities.

About 60 percent are Sephardim, descended from the great Jewish community expelled from Spain in 1492. The rest are Ashkenazi. Though services are separate, the entire Jewish community of Barcelona is joined in a United Congregation.

Senor Davido Romano, professor of Hebrew at the University of Barcelona, gives Hebrew courses to the congregation and a Hebrew school is being organized.

Five Israeli Killed In Arab Ambush

JERUSALEM—(WNS)—The Egyptian military authorities have promised energetic measures to trace those responsible for the ambushing and killing of five Israelis on the Beersheba-Nirim road, and to report to the next meeting of the Mixed Armistice Commission.

The bodies of the five men, three soldiers and two civilians, were found last Friday. Their car had apparently struck a landmine.

Koussevitsky To Conduct Concert In U. S. To Help Build A Tanglewood In Israel

TEL AVIV—Concert Serge Koussevitsky said this week he will give a special concert in the United States to help finance an amphitheater

near Tiberias which he hopes will become the Israeli equivalent of his own beloved Tanglewood in the Berkshires.

The \$168,000 amphitheater will be built on the eastern shore of the Sea of Galilee in the shadows of the Syrian mountains.

Built by the settlers of Ein Geb, it will be a memorial to the members who fell defending the kibbutz against odds that were incredible even for the defense of the Israeli in their War of Independence.

The 75-year-old maestro took a personal interest in the plan on a visit to the kibbutz and

offered helpful advice on construction and acoustics during his visit.

A nature lover himself, Koussevitsky, who had considerable difficulty in getting into Israel for a recently-completed series of 16 concerts, said he was much impressed by the natural setting for the amphitheater.

Koussevitsky, who said more than a year ago that the fight of the Israeli had made him "fell like a Jew again," was rebuffed when he first sought permission to visit Israel.

Under the pressure of outraged Israeli opinion, Orthodox elements in the Israeli government reversed their stand and Koussevitsky was formally invited to visit the Jewish State.

Sponsors of the amphitheater hope enough work on it will be completed to permit holding the first concerts later this month when the moon is full.

LANDAU IS RETIRED IN REORGANIZATION

National Jewish Post

NEW YORK—A sweeping reorganization of the Jewish Telegraphic Agency, major news agency serving the Anglo-Jewish press, has placed Rudolph Sonneborn, a top American Zionist, in the chairmanship of the JTA board, it was disclosed this week.

The negotiations which brought about the much-discussed and long-delayed reorganization were handled by Nahum Goldmann, peak at a seven-hour meeting of chairman of the American section the JTA board last September, of the Jewish Agency.

NEW BOARD DEAL

At that meeting, Landau agreed to a proposal to give up his control of JTA shares and to yield his authority to a new board more representative of the American Jewish community.

Dissatisfied with the proposal, which had been worked out by Backer, Jacob Blaustein led his faction out of the board and subsequently charged that the plan was not satisfactory.

In the months that followed, rumors persisted that Landau was having trouble finding men to serve on the new board. Pressure mounted as some welfare funds began withholding allocations to the JTA, on grounds that no real reorganization had taken place. The JTA financial situation was reported critical last month.

LANDAU RETIRED

Jacob Landau, founder and managing director of the JTA, will be retired on a pension. Boris Smolar, editor-in-chief, will be succeeded by Victor Bienenstock, until now European general manager of the JTA.

A new board is now under selection which will complete the reorganization. Sonneborn, chairman of the Administrative Council of the Zionist Organization of America, succeeds George Backer.

Reports that the headquarters of the JTA would be transferred to Israel and serve as a central point for the collection and dissemination of Jewish news throughout the world remained unconfirmed.

The relationship of the JTA office in New York to the Palestine Telegraphic Agency in Israel will be changed by the reorganization but details of the changes were not learned.

AGENCY TO HELP

The Jewish Agency will have a hand in the financing problems of the reorganized JTA but the exact financial relationship remained uncertain, partly because the costs of future operation of the JTA will not be known until the reorganization is completed.

The reorganization closed a two-year battle to end the anomaly of a major Jewish organization receiving most of its operating funds from Jewish communal money but operated as a private enterprise.

Criticism of the JTA's structure and operations reached a southern desert.

Israel Manufacturers Plan N. Y. Branch Office

National Jewish Post

JERUSALEM—A branch office of the Israel Manufacturers Association will be set up in New York to coordinate purchases of raw materials and to represent the association in general trade negotiations in America, it was announced this week.

Two members of the association, S. Macht and M. Rosen, are now in America to oversee the project.

"It is hoped that this office will end the mass exodus of Israel's businessmen who have been flocking to America on private machinery-buying expeditions," A. Shenker, president of the association, told the POST "It should also advise those American businessmen who are contemplating investment in Israel," he added.

Artificial lakes are to be built this year in the Negev, Israel's southern desert.

WINNIPEG SKI CLUB ORDERED TO PROVE NO BARS TO JEWS OR NO OK FOR JUMP

WINNIPEG—Officials of the Puffin Ski Club had a flat order this week from the Winnipeg City Council to prove that the club does not bar Jews as a condition for building a ski jump.

The club applied to the city to use a piece of municipal property for the projected jump. The city council made its ruling and then referred the application to the public works committee.

Alderman M. J. Forkin said the club had expressed a decision to bar Jewish applicants, adding that he did not believe the city "should help any organization which bans any racial or religious group."

Another alderman said the club did not discriminate and that at least six members were Jewish. He said the club had barred one person "who was making himself obnoxious" and who "unfortunately, happened to be Jewish."

New York

ZOA DOOMED IF IT BECOMES
AN OUT-AND-OUT POLITICAL PARTY

By M. Z. FRANK

I AM neither a Labor Zionist nor a General Zionist. I am a general Zionist with a small "g". If I lived in Israel, I would probably join the Progressives. But I would prefer not to belong to any party and maintain my intellectual independence. The reason why I would prefer the Progressives over the so-called General Zionists is because I consider the latter Tories. Like the Tories in England, they are ready to accept more or less reluctantly the social advances already made by Labor and to pledge themselves to a liberal platform. In August and September, 1948, Dr. Abba Hillel Silver forced the General Zionists in Israel to adopt such a New Deal platform. But the Progressives distrusted them and broke away.

Silver tried to weld the heterogeneous elements of the General Zionists in Israel into one party with a Liberal platform, but pledged to encourage legitimate private initiative and private investments from abroad. Logic was indeed on his side—too much logic but much too little psychology.

The logic of Silver's position is as follows: Israel will need, for a long time to come, private investments by American Jews. If a strong non-Socialist party is well represented in the coalition Government, the prospective American investors will have more confidence. The party should adopt a liberal platform like the American New Deal. It does not matter if a few reactionaries get into the party. The Democratic party in the United States is a genuine New Deal party but it has some reactionaries in it, like Rep. John Rankin. In Israel, Labor is better organized than in the United States and can be counted on to exert enough pressure not to permit any reactionary tendencies to prevail.

BUT SILVER'S APPROACH something Israel can ill afford. I have already said, was psychologically wrong. In the first place, his attempt to influence internal Israeli politics constituted a flagrant repudiation of his own declared principle of non-interference. What is more, it came at the very time when Silver came to Israel asking its government to give up all its prerogatives in the World Zionist Organization and to agree to an arrangement that would virtually give him control of the WZO.

That created resentment among Israeli leaders, especially among the Labor leaders, which contributed much to the unfortunate controversy of last year. Besides, it is poor psychology to try to force a process, no matter how necessary and logical. You must leave things to time and make allowances for human prejudices and stupidity. It is not so easy to bring together Silver with Rudolph Sonneborn, with Israel Goldstein, with Robert Szold, with Louis Levinthal, although God knows, if American Zionism is to pull out of its present mess, such a coalition is necessary. Why should it be easier to bring together, say, Mayor Israel Roach of Tel Aviv, a virulent anti-labor man, with the non-Socialist labor group, Haoved Hatzioni?

Silver's wrong psychology contributed to his temporary eclipse—at least I hope it is temporary—with a resultant great loss to the Zionist movement in America and on the world scene. This is



FRANK

Congo Negroes Want
To Become Jews

TEL AVIV (WNS)—Over 200 Negroes in the Belgian Congo have asked to be converted to Judaism, it was reported here by Moshe Levi, chief rabbi of the Congo.

Rabbi Levi was reported to have consulted on the issue with the chief rabbinate in Israel.

ler's language.

There was a time when General Zionists in this country were much too passive and did nothing to use their influence in correcting the inevitable abuses which the dominant party—as any dominant party will—committed in Israel.

SOME YEARS AGO the ZOA leaders decided to make General Zionism more aggressive. At first the move found expression in mere antagonism to the Mapai. Israel Goldstein was the first one, though, to change the tone from attacks on Mapai to emphasis on constructive projects in Israel. I believe that by this time Silver's attitude is not much different from Goldstein's, although he may not agree with the machinery; Goldstein would want to continue working through the World Confederation of General Zionists, while Silver would probably favor independent action by the ZOA. I don't know what Dr. Emanuel Neumann's position is now. I believe he had a great deal to do with drawing Silver into an alliance with the Right in Israel. Mapai had much to do with it, too. By attacking him unfairly, by picturing him as an enemy of labor, they pushed Silver into an alliance with the Right.

WHAT IS MEANT by constructive work in Israel? There are non-Socialist workers who refuse to join Mapai. There is the middle class. Since these elements have no strong parties to help them in their struggle for adjustment, they are at a disadvantage. The constructive assistance rendered them by the General Zionist Constructive Fund acts as a corrective to the unbalance. But that is as far as I would go in aligning the ZOA with any party project in Israel. In political propaganda, in election fights, the Zionists of America should not interfere. The members of the ZOA should not be called upon to fight out the elections in Israel, nor should they be committed to any particular party there—neither the Progressives nor the General Zionists, nor any other.

Silver and Neumann enunciated the principle of the abolition of Zionist political parties in the Diaspora. But in practice, they insisted that the other parties should take the first move, especially the Labor Zionists. This is both unrealistic and unfair. A complete abolition of parties is impossible; the others just won't give themselves up. But a gradual lowering of the temperature in party differences is possible, and it is the large organizations, the mass movement in Zionism, that is, the ZOA, which should take the initiative. The very nature of the ZOA as the mass movement impels it to be less partisan than others, to show an example of relative objectivity.

IF THE ZOA is not allied to any political party in Israel, it will be in a better position to point out to the Government of Israel some mistakes the latter is making, without being suspected of trying to make political capital. The Zionist movement in this country must place itself in a position where its representations to the Israel government would not

I Think As I Please

FIFTEEN LEADING JEWISH WOMEN
OF AMERICA: A ONE-MAN POLL

By CARL ALPERT

NOW that everyone has had his say, and the lists of most outstanding American Jews, leading Jewish actors and greatest living Zionists have been compiled and argued about, I venture to offer a list of my own of distinguished American Jewish women. The one or two attempts in this direction have hardly been adequate, chiefly, I believe, because there was no clear understanding of the basis of selection.



ALPERT

A list of leading American Jewish women must be sufficiently comprehensive to include all areas of Jewish activity, even those not normally regarded as Jewish in a religious or national sense. On the other hand, I have chosen to omit the names of women like Mrs. Anna Rosenberg, the noted labor mediator, as well as others whose activity has been exclusively in the political or governmental service.

I have selected only women who, in one way or another, have an influence upon Jews or Judaism, Jewish life or Jewish culture. Obviously it is unfair to rate one type of activity against another, or to appraise relative degrees of influence in different fields of endeavor. Hence my list is arranged alphabetically. I shall be glad to hear from readers who may suggest other women of national prominence who have had a considerable influence meriting inclusion in such a list.

Here are my 15 names of living American Jewish women who have influenced or are influencing Jewish life in this country.

Gertrude Berg. Her radio series on "The Goldbergs" has banished complexes from countless Jews who have taken courage from her simple and honest affirmation of the Jewishness of her characters.

Ethel S. Cohen. She has been a great patron of Zionism and Jewish culture, but even more important, has not been content with a passive role, and has assumed personal leadership in important areas of Jewish culture.

Judith K. Eisenstein. Her creative touch has made itself felt in Jewish music, and an entire generation of American Jewish children, to an extent not yet fully realized, has been influenced by her songs.

Judith Epstein. A magnetic personality and a warm charm, combined with devotion to Zion and great sincerity of purpose, have made her leadership in Hadassah outstanding in the Zionist movement.

Jane Evans. A long and distinguished record in the service of Jewish sisterhoods has been followed by an ever more significant role in the cause of world peace and international understanding.

Bert Goldstein. The dynamic influence of the labor movement in Israel has found expression in American Jewish womanhood through the Pioneer Women and its talented and brilliant president.

Rose Halpern. The continuance of Hadassah's undisputed leadership in the Jewish women's world is a tribute to the wisdom, ability and leadership of its present president.

Rose Jacobs. Her influence in the Zionist movement has extended beyond Hadassah, on which she has left her mark, and to full participation in the responsible work of the Jewish Agency for Palestine.

Elma Ehrlich Levinger. Her books and textbooks almost without number have inspired in hundreds of thousands of young American Jews a love for and understanding of their Jewish heritage.

Mrs. David Levy. She has served as example and inspiration for Jewish women everywhere.

be treated by the latter as unfriendly pressure. Many of the strictures Silver and Neumann had to offer to Israel on its policies and practices were justified. After an initial resistance, the government is beginning to see their justice. But that initial resistance would have been much smaller in measure, if not for the mistakes they once made of joining the Opposition in Israel.

The ZOA should be an organization open to all Zionists, from right to left, one in which there is room for free exchange of ideas and for intelligent public discussion of Zionist issues. This is the first prerequisite to maintaining the ZOA as the mass movement of American Zionism and to the rebirth of its vitality and usefulness.

VILLAGES FOR YEMEN

JERUSALEM—Two work villages for Yemenite immigrants were established last week in the Jerusalem corridor and three more will be set up in Galilee soon. Ten new settlements are soon to be in operation.

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Rabbi Warns Efforts To Get Queries On Jews Into U.S. Census Still Alive

National Jewish Post

PHILADELPHIA—A small but powerful group of U.S. Jewish leaders is still pressing for introduction of questions on religion and religious affiliations of American Jews in the federal census, a Philadelphia rabbi asserted this week.

Rabbi S. H. Markowitz said that the drive in being conducted by the Conference on Jewish Demography, which the Beth David Congregation spiritual leader said was neither a large organization nor "representative of American Jewry."

Rabbi Markowitz, chairman of the national advisory committee of the Jewish Statistical Bureau, said that if the group succeeded, the results "would seriously affect the citizenship status of every Jew in America."

Rabbi Markowitz said that Harry Lurie, executive director of the Council of Jewish Federations and Welfare Funds, was a leading figure in the effort to get Jews into the census. Lurie has served as co-chairman of the Conference on Jewish Demography.

THE FIRST STEP

The Philadelphia rabbi said the first aim of the group was to obtain abolition of the Federal Census of Religious Bodies, a compilation, which has been made in the seventh year of every decade since 1850, of information provided by the statistical offices of the 276 religious bodies in the United States.

The rabbi said Lurie termed such data "a compilation from secondary sources and of little value."

JEWS URGED TO GIVE UP "CHIP-ON SHOULDER" ATTITUDE

NEW YORK—American Jews were urged last week to avoid a "chip-on-the-shoulder" attitude on the issue of anti-Semitism and to be cautious in "waving the bloody flag of discrimination."

The warning was offered by Henry Root Stern, chairman of the New York State Board of Social Welfare, in an address before the National Urban League at its annual meeting here.

Stern told members of minority groups that their fight for social and economic equality might end in defeat if they did not avoid "over-sensitivity" in their relations with majority groups and bigotry against other minorities.

SOUTHERN TIES, TOO

"It is a matter of common knowledge that right here in the city of New York, anti-Semitism in Harlem is still rampant," Stern said. "Nor has the Southern Jew generally held himself aloof from the anti-Negro prejudices of his white Gentile neighbors."

He said it was only natural to be sensitive "but beware of over-sensitivity. We must be sure



RABBI S. H. MARKOWITZ
Who Shall Take the Count?

"If the Federal census of Religious Bodies is abolished a question on religion in the decennial census is inevitable," Rabbi Markowitz declared.

He said the results for U.S. Jews, "if not immediately obvious, will nonetheless be serious. The Government will be in a position to publish the number of Jews in law, medicine, or any other occupation, the total Jewish income, and similar demographic information."

The Philadelphia rabbi expressed the fear that "such information can and doubtless would be used by rabble rousers and enemies of Israel generally with malicious intent."

WHAT THEY SEEK

As a second maneuver, "the

conference on Jewish Demography had the temerity to request the Government to divide the Jewish population of the United States into two groups and designate those affiliated with the synagogue as religious and those unattached as ethnic."

Rabbi Markowitz said that the pressure of the Conference was responsible for a meeting in Washington in April, 1947.

The meeting was called by J. C. Capt, director of the Census Bureau at the time, to obtain from Jewish spokesmen guidance on how to classify Jews for the census, particularly on the issue of religious group or race, Rabbi Markowitz reported.

ALL BUT ONE

He reported that all groups represented, which included Reform, Conservative and Orthodox, and Zionist and anti-Zionist, agreed unanimously on the thesis that a Jew, even if unattached to a synagogue, is still a member of the Jewish community and only when he leaves it by accepting another faith, is he officially outside the fold.

"The lone dissent was that of Dr. Harry Lurie, who as co-chairman of the Conference on Jewish Demography, recommended in a letter written on CJFWF stationery, that the Jews who attended the High Holy Day services be recorded as constituting the total number to be classified as a religious body."

Rabbi Markowitz said that "naturally his opinion was disregarded."

WHERE TO GET IT

Agreeing that U.S. Jewry needs accurate and reliable statistics, Rabbi Markowitz contended that to take a series of censuses "is simply misdirected energy which like a bomb can do serious damage."

He said that the Jewish Statistical Bureau "is equipped and prepared to give any community technical advice and assistance in procuring the facts and figures required, but to speak of Jewish demography as if it were an immediate and vitally felt need, is to exaggerate and mislead."

TIMES MOVE ON

TEL AVIV—A concentrated eight months' teachers training course for 53 Arabs has been started by the Arab Department of the Ministry of Education. Among the group are 20 women and one Bedouin.

All-Day School Denied Funds By Federation, Starts Own Drive

National Jewish Post

MINNEAPOLIS—Denied funds by the Minneapolis Federation for Jewish Service, the Torah Academy of Minneapolis, the first all-day Jewish school in the northern midwest, launched a maintenance fund drive for \$28,000 this week.

Rabbi Menahim M. Goodman, spiritual leader of Tifereth B'nai Jacob Congregation here, has been named general chairman of the drive, with the Orthodox rabbinates of Minneapolis serving as the steering and advisory committee for the campaign.

Council Speaker Fears Zionist Thot Control

National Jewish Post

NEW YORK—Benjamin G. Browdy, president of the Zionist Organization of America, last week denounced as completely false a charge by an American Council for Judaism speaker that American Zionists were using "thought control" in America.



BROWDY

He spoke at a luncheon under auspices of the anti-Zionist group.

Adm. Zacharias said that actions of "Zionist zealots" might endanger the relations between the United States and Israel. He also asserted that American Zionists were using pressure to "oust Prime Minister David Ben-Gurion."

Browdy said that "American Zionists have neither the power nor desire to practice any thought control whatever," and added that "it is strange that a man of the type of Adm. Zacharias should resort to such fancies in an attempt to discredit the American Zionist movement."

Rabbi Goldman Back In Pulpit Shortly

National Jewish Post

CHICAGO—Rabbi Solomon Goldman, spiritual leader of Anshe Emet Synagogue, is recovering rapidly from a recent freak accident and is expected back in his pulpit by the middle of this month.

Rabbi Goldman suffered the loss of an eye in the accident in February.

RAMAT GAN—A garden city of 600 dunams which will include a commercial center, a school, cinema and cafe is being built in Ramat Gan by the Keret Company composed of English Jews.

WITH TORAH UMESORAH

The academy was founded in May, 1945, by a committee of local rabbis and laymen with the aid of the Torah Umesorah Society, a national organization for Orthodox schools.

Deriving its main financial support from the contributions of local individuals and organizations, the academy has decided to merge its various fund-raising projects into a single annual drive.

Up to the close of its fiscal year last Aug. 31, the Academy had raised \$73,000, or 90 per cent of its \$81,000 budget. Currently the school is faced with an accumulated deficit of \$12,000 in addition to current operating expenses. The budget for the current school year is \$18,000.

TO EIGHT GRADES

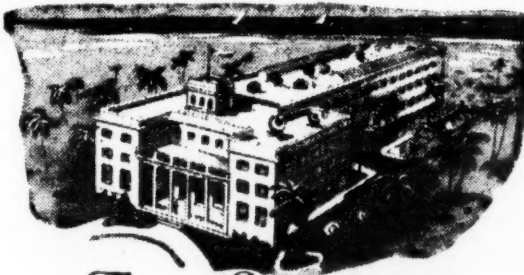
In accordance with its policy of adding a grade each year, the school currently has an enrollment of more than 60 children in classes from pre-kindergarten through the fifth grade. A sixth grade is planned for September. Present plans call for expansion at least through an eighth grade.

Rabbi Morris A. Levy, formerly director of the Albany Hebrew Academy, became director at the start of the school term last September.

The Torah Academy is the only all-day school of its kind between Milwaukee and Los Angeles.

Israeli Jews, Arabs Boost Truck Farming

JERUSALEM—The Vegetable Growers' Association for Southern Israel announced that the Arab and Jewish sectors are engaged in market gardening and 120,000 pounds in foreign currency has been spent on vegetable seeds, particularly potatoes. In the coming year, it is hoped that one-third of the necessary potato seedlings will be grown in Israel and that mechanization will be introduced into market gardening.



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A Digest of the Yiddish Press

JOHN HERSEY'S "WALL" FAILS TO DO NEEDED JOB ON WARSAW

By RABBI SAMUEL SILVER

IN the face of world indifference to the agony of the Jew during the war, the publication of "The Wall" by John Hersey was greeted with huzzas by the Jewish press. Finally, a first-class writer focussed on the Jewish uprising in the Warsaw ghetto, and the writers express their gratitude.



SILVER

No group of people in the world, however, is more familiar with the Warsaw chapter than the Yiddish press men, and when they subjected Hersey's best-seller to closer analysis, they found many flaws.

Typical is a series of articles by S. L. Shneiderman, in the JOURNAL, who compares Hersey's account to the real events and finds the former "pale and weak." Shneiderman is disappointed that Hersey did not utilize the extensive documents and diaries out of Warsaw which are available in such places as the Yiddish Scientific Institute in New York. There was no need to invent a Noah Levinson, says Shneiderman, for there were many actual participants in the scene whose reportage is much more gripping.

Other figures in Hersey's book do not do justice to their real counterparts. The Jews who populate "The Wall" are only faintly authentic, and "when they open their mouths they don't sound Jewish." Furthermore, complains

Shneiderman, "there are numerous episodes in this book which shock the Jewish reader because they reveal Hersey's unfamiliarity with the Jewish scene in Warsaw . . . Acknowledging that some of the chapters in the book are magnificent, one must say with all respect," Shneiderman sums up, "for the good intentions of the author that the ghetto-tragedy still awaits a great reporter."

★ ★ ★

McGrath Proves He Knows The Haggadah Superbly

An Irishman with a yarmulke on his head delivered one of the finest Passover talks Rabbi N. Gordon ever heard. Rabbi Gordon, who covers Orthodoxy for The DAY, is not happy when Jewish organizations invite non-Jews to be guest speakers but he momentarily overcame his dislike for the practice when he sat in the Astor Hotel and heard U. S. Attorney Gen. J. Howard McGrath interpret the meaning of the Haggadah to 2,000 people celebrating the 36th anniversary of the Young Israel movement.



MCGRATH

Using Hebrew and Yiddish expressions in his Passover discourse, McGrath accurately caught the universal spirit of the Haggadah, marvels Gordon. Besides, McGrath told the banqueters that he had just come from Key West and had been instructed by the president to convey best

wishes for a "happy Pesach" to all.

★ ★ ★

Orthodoxy Skeptical About Reform Ritual Moves

The "reform" of Reform Judaism, as indicated by a recent conference on theology at the Hebrew Union College, is the subject of an editorial in the Orthodox JOURNAL. "The kind of Judaism which Reform represents has now become too thin even for their rabbis," says the editor, and now the conferees have recommended a guide of religious practice. In their discussions the rabbis even referred to their proposed guide as a Shulchan Aruch.

"Of course, the Reformers are not ready to return to the real Shulchan Aruch," asserts the writer. "They do not even talk about that as did the Conservative rabbi, Solomon Goldman . . . The Reformers merely desire a code of their own faith vacuous and skimpy as it is . . . This is significant in that it proves that liberal Jews now realize that they have all this time been building on sand and that Jewishness without laws has no meaning and becomes so diffuse that it soon disappears. It is true that this move contains some danger for traditional Judaism. Some will even get the impression that Reform is returning to its source. Actually, however, it is only proof that Reform is beginning to recognize their errors and now acknowledge that they have strayed too far away from their Jewish origins."

★ ★ ★

Why Does Reform Stay Within Judaism?

Much harder words about Reform Judaism are written in the same issue of the JOURNAL by Jacob Gladstein. As Columnist Gladstein reads the releases on the theology conference in Cin-

The Record Rack

FIRST TORAH UMESORAH ALBUM FALLS IN "AVERAGE" CATEGORY

PESACH HOLIDAY SONGS, Seymour Silberman, Tenor, with Men's Chorus and Piano Accompaniment; Torah Umesorah, New York; 2 10-inch unbreakable records, Album TU-1.

cinatti, he gathers that "the majority of the rabbis oppose a code of practice."

But Gladstein simply cannot understand why Reform Judaism bothers to call itself Jewish. "Just what is the essence of Reform?" asks puzzled Gladstein. "Every religion has some distinction of its own." What are Reform's? How is it to be distinguished from Unitarianism? The more Gladstein thinks about it, the more he is inclined to the belief that "Reform Judaism and Unitarianism have more in common than Reform and Judaism." He cannot understand what prevents Reform Jews from leaving their "microscopic Jewishness" and going over to Unitarianism.

In fact, he has heard Unitarians "boast quite often that their churches have many Jewish members. Are they not ex-Reform Jews who simply followed their attenuated faith to its logical conclusion?"

1,227 Arabs Rejoin Families In Israel

TEL AVIV—In the past eight months 1,227 Arabs have arrived in Israel under the plan to reunite Arab families. Of the total, 50 were men, 247 women and 830 children. They came in at Ras El Naqura from Lebanon; Mandelbaum Gate from Jordan, and near Gaza, from the Egyptian-administered part of Palestine.

THE ubiquitous Mr. Silberman is with us again, this time surrounded by a men's chorus and with 12 fragmentary Passover songs on his mind. Torah Umesorah records them just in time for the holiday season for the National Association of Hebrew Day School P.T. A.'s.

"We hesitated to publish merely an album for children or one for adults," a Torah Umesorah representative said. "If it is at all possible, we tried to gear it for both the school and home." This still leaves the score in favor of the younger set. As such Torah Umesorah's first brave release is no better or worse than others before it except that Mr. Silberman's voice, which has sounded in behalf of many organizations with children on their agendas, seemed a trifle world-weary in behalf of this one.

Anyway, for the benefit of Torah Umesorah's representative, the album has its points. The most notable of these, I state with pardonable surprise, is the men's chorus which for once did not give me a fit. Readers of this column may recall with a fine lack of interest how Jewish vocal ensembles, almost all of them disgracefully bad, will cause this reviewer to lie down and shriek for succor. Not this one. The boys are no Carusos, God knows, but they discharge their duties without fussing about, and I will gladly stand treat to a dram of silvovitz for each.

The songs are what you would hope to hear around a devout Passover table. The album is covered with Hebrew, Anglicized Hebrew and English texts, some of which require supplemental reading in the Haggadah.

A photograph of Mr. Silberman himself graces the back leaf of the album. A high-browed, astute looking fellow, he is presently director of the Song Film Series for the Hebrew Arts Committee. He was born in Brooklyn, from where all blessings flow, and received his education at Mesquita Torah Vodaath, Columbia University and the Juilliard school of music. J. G.

ADL To Publish Research Work Too

National Jewish Post
NEW YORK—The Anti-Defamation League of B'nai B'rith joined its friendly rival in U. S. Jewish civic defense, the American Jewish Committee, in the research field, with announcement that it will publish next week a "comprehensive survey of anti-Semitic and anti-democratic forces in the United States."

The book, "A Measure of Freedom," was written by Arnold Forster, chief counsel and director of civic rights for the ADL. It will be published in book form by Doubleday on April 10.

Justice Heier Steinbrink, national ADL chairman, said that a 5,000-word condensation of the book will be featured in the April 11 issue of "Look" magazine.

The AJC Committee recently completed publication of a five-volume series of Studies in Prejudice, which have been widely praised.

TEL AVIV—One million ballots have been printed by the Jordan Government for elections to be held in Jordan and Arab Palestine on April 12, according to the Arab newspaper, Falastin.

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Non-Religious Too, Support Ban on Civil Marriages

No Sex Disease in Israel; Orthodoxy Justified—Shragai

National Jewish Post
NEW YORK—The fact that sexual disease is almost non-existent among Israel Jews proves the validity of Orthodox demands for religious marriages and for such regulations as separate beaches for men and women in the Jewish State, a leading member of the Religious Bloc in Israel asserted this week.

The contention was made by S. Z. Shragai, a member of the executive of the Jewish Agency and of Hapoel Hamizrachi, the Religious Labor Zionists, in a statement released by the Hapoel Hamizrachi office in New York.

He accused critics of the Orthodox position on such issues with "lack of knowledge and understanding of the independent culture of the Jewish people."

"If indeed, the Jewish people exists today, if the standard of health among the Jewish people is higher than that of any other, if the percentage of sexual disease in the state is zero, if even in the extreme leftist kibbutzim (collectives) separate swimming pools have now been provided for men and women—it is thanks to the fact that Jews have always upheld the purity of family life."

He said that "even our non-religious elements have desired to avoid besmirching and disrupting

family life and crippling the Yishuv by the effects of the tragedy of sexual disease."

He contended that the overwhelming majority of the Jews of Israel favor religious marriages, a statement made apparently in reply to charges that Orthodoxy seeks to impose a tight grip on the personal status of Israeli Jews. There is no civil marriage or divorce in Israel.

He gave as the reason for the alleged majority a general belief that without religious marriages, the Jewish people "might well find itself divided into two sections."

"One section would in the course of time, when Arab standards have been raised, intermarry with them, become in fact a new Palestinian people and cease altogether to exist as a Jewish people. The second section would adhere strictly to Jewish family life and uphold the basis of the existence of the original Jewish people."

He said it was to prevent such a "tragic split" that a large proportion of "our irreligious leaders have given their consistent support to the retention of religious marriages."

Shragai said that figures that only 13 percent of Israeli Jews were religious were not true but "what is true is that in public life the irreligious elements

occupy the highest and most important posts in the state and the reason for this is simply because the larger proportion of religious Jews were late in joining the Zionist endeavor and failed to participate in political life."

He said however that a recent Government plebiscite brought a vote of 90 percent of the population in favor of kosher meat and that in the last Government census, only four to six percent of the Israeli Jews "declared openly that they were irreligious—and this in spite of all the propaganda of Mapam and the Communists."

The Hapoel Hamizrachi leader admitted that a conflict on the issue was certain but said that "this struggle will not be on the basis of clericalism or anti-clericalism in Israel but on the future of the spiritual, political and social structure of the state."

Shragai summed up the issue in these terms:

"It will be purely a question as to whether the state will be a truly and completely Jewish one which will justify its existence by upholding the spiritual and moral attributes of the prophets according to which all inhabitants might live in peace and tranquillity and Jews may live freely as Jews; or whether the state will be not unlike any other state."

Israel Official Defends Menuhin Against Slurs On Jewish Service

National Jewish Post
JERUSALEM—In reply to reports circulating in Israel that Yehudi Menuhin refused to play at a Jewish DP camp during his visit to Germany, Israeli and Zionist officials came to the defense of the violinist last week.

Frank Pelleg, director of the music department of the Israeli Ministry of Education and Culture, specifically denied the report. Pelleg made the statement at a meeting of a newly-organized Music Council which was discussing Menuhin's forthcoming concert tour of Israel.

Pelleg said that Menuhin offered to play at the camp while he was in Munich but his suggestion was vetoed by U. S. authorities. Pelleg based his assertion on information reportedly received from a Jewish Agency representative in Germany.

Ladylike jabs at Menuhin's critics also came from Mrs. Rebecca D. Seiff, president of WIZO. In a letter to the Palestine POST, she told of "Yehudi Menuhin's generous offer to give a concert in Israel for WIZO funds."

HIS SISTER, TOO

"As for Hepzibah Menuhin, everyone in Australia knows of her keen interest for many years in Zionism and now in Israel," Mrs. Seiff added. "Indeed, her rare appearances in public life have been almost exclusively for WIZO and other Zionist funds."

"To come to Israel is for her, as it is indeed for Yehudi, too, the fulfillment of a natural desire to see life and developments in Israel for herself," the WIZO president said.

Meanwhile ticket queues for Menuhin's concerts were longer than those for hot falafel, one of the most popular confections in Israel. Newspapers received irate letters from readers who had stood in a line of 400 persons from four to seven hours.

SOME CARTOON GAGS

DAVAR, one of the daily papers, pictured the long queue lines in a cartoon, quoting one prospective buyer to his companion in line as saying "I don't understand anything about music but I read in the newspapers that he performed for the Germans and I want to see what he looks like."

Menuhin, arriving from South Africa, will appear with his sister in Tel Aviv, Haifa and Jerusalem.

Israel Nears Law For Nazi Criminals

National Jewish Post
JERUSALEM—Legislation enabling the Israel government to try Nazi war criminals and collaborators passed the first reading in the Knesset last week.

For the time being, this will apply to suspects seized in this country only. Whether or not war criminals will be extradited to Israel depends upon what extradition agreements may be negotiated with foreign states. This bill, as introduced by the Minister of Justice Pinchas Rosen, fixes the penalty for murder under Israel law as the maximum punishment for war criminals and persons guilty of crime against humanity as defined in the Nuremberg Code.

Punishment for murder in Israel is at present death, but there is a move in the Knesset to abolish the death penalty.

Rosen added that the Israel legislation, if passed, would in effect establish an international court in Israel to try international crimes.

N. Y. Kosher Butchers Lose Appeal Fight

NEW YORK—The fight of kosher butchers against the Sunday laws of New York state moved a step closer to a Supreme Court test this week when the N. Y. Appellate division upheld fines against two butchers who sold meat on a Sunday.

Sam Friedman and Sam Praska, owners of kosher butcher shops on Manhattan's lower East Side, were fined \$10 each in special sessions last June 22.

Backed by the American Jewish Congress, the butchers had challenged the right of the state to enforce Sunday closing laws against Orthodox Jews who were main closed on the Jewish Sabbath.

Michigan Tourist Resorts Face Loss Of State Help For Bias

National Jewish Post
DETROIT—Four Michigan tourist associations were warned this week that continuation of discriminatory advertising against Jews would cost them use of state-subsidized facilities.

Morris Zwederling, chairman of the Legal committee of the Detroit Jewish Community Council, said the decision and warning emerged from a conference held last December with the Michigan State Tourist Council.

The Tourist Council advised the associations of resort owners that it was contrary to state law to deny accommodations to Jews or to any other religious or racial groups.

STOP IT, BOYS

The offending resorts were warned that such subterfuges as "We cater to Gentile clientele" were illegal.

Facilities which would be withdrawn from the law violators include listing in Tourist Guide Books published by the state and information about the resorts supplied by state-maintained offices in Detroit and in major cities in other states.

Zwederling promised that his committee will continue to press for elimination of such discrimination in Michigan resorts.

Those attending the December meeting included representatives of the JCC and of the Upstate Michigan Council of the Anti-Defamation League of B'nai B'rith. The two agencies divide Jewish civic defense work geographically in Michigan.

Margoshes New JNF Publicity Chief

NEW YORK—(NJP)—Dr. Samuel Margoshes, Jewish publicist and Zionist Organization of America official, was appointed director of public relations for the Jewish National Fund this week.

Masada Formally Merger Into ZOA

National Jewish Post
NEW YORK—Official merger of Masada with the Zionist Organization of America was disclosed this week.

Efforts toward such a merger were started in the early months of the administration of the late Daniel Frisch as ZOA president.

Masada has been incorporated into the ZOA as the Zionist group's Young Adult Program.

Equipment for a \$560,000 metal extrusion plant at Kurdani near Haifa was imported from Italy last month.

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N.Y. Welfare Drive Falls 50 Pct. Short

NEW YORK—The Federation of Jewish Philanthropies of New York disclosed this week that its 1949-1950 campaign for \$50,500,000 will raise a total of \$24,000,000 in pledges and contributions.

Ralph E. Samuel, president of the Federation, termed the drive "a milestone in philanthropic history." He said that it would enable the Federation to add \$11,000,000 to its building fund, started in 1945. The fund now exceeds \$30,000,000.

German Girls Warned: Don't Marry A Jew

BERLIN—(WNS)—Leaflets warning German girls they would be stamped "Jewish prostitutes" if they married Jewish men flooded a number of German cities recently, it was disclosed here this week.

Germans marrying Jewish girls were threatened in the leaflets with trials as "race defilers."

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Names In The News

BUNCHE REJECTS ALL RUMORS OF RENEWED WAR IN PALESTINE

The likelihood of renewed fighting in Palestine was scoffed at this week by Dr. RALPH BUNCHE, the man who brought temporary peace to Palestine and who said in London that permanent peace is inevitable. The former United Nations mediator for Palestine said he placed no stock whatever in rumors of an impending new outbreak of hostilities, many of them floated in recent weeks by the Arab states, between the Arabs and the Israeli.



BUNCHE

The Last Will

The possibility of fresh light on many obscure phases of the early history of political Zionism emerged last week from a discovery of two packages in the Library of the Jewish community of Vienna. One of them was sealed and bore the inscription: "Dr. Theodor Herzl, not to be opened for 30 or 40 years." The other package contained letters and two testaments, one labeled "Literary Testament" and the other "My Last Will." The letters were to Herzl's parents and friends. Both packages were handed over to Dr. David Levin, Israeli representative in Vienna.

The Artist Corner

Among the canvases presented at an exhibition of Paintings by a group of Washington artists at the Washington Hebrew Congregation were some by Mrs. HERBERT LEHMAN, wife of the N. Y. Senator, and Mrs. ELIAHU ELATH, wife of the Israeli ambassador to the United States.

The Blunt Demand

The American Bowling Congress, long the target of liberal groups for its rigid ban against Negro participants, was spanked this week by Justice MEIER STEINBRINK, chairman of the Anti-Defamation League of B'nai B'rith. Commenting on the bid of N. Y. Attorney Gen. NATHANIEL GOLDSTEIN in seeking a temporary injunction against the bowling group, Steinbrink suggested that "instead of exhausting itself in countering the state's legal action, the American Bowling Congress might better apply its



STEINBRINK

The Literary Life

The problems of the artist who seeks an audience among Jews for his Jewish creativeness were described by British-Jewish author LEWIS SOWDEN, in a sad report to the Jewish Chronicle of London. Said he about Jews as such an audience: "If we decide that a book about Jews, whether fact or fiction, is not altogether complimentary, we don't buy it. If we find that a book is laudatory, and strokes us nicely where we like it best, we also don't buy it. No book of Jewish interest that does not stroke us generously the right way has any chance with the Jews, and as the only people interested in the Jews are the Jews, no such book has any chance at all."

The Heated Note

Irrked by the interest and concern for Jewish needs everywhere but at home exhibited by U. S. Jewish leadership, Rabbi HARRY ESSRIG of Grand Rapids, Mich., had a "revolutionary suggestion" for such leaders this week. He proposed that the leaders of the United Jewish Appeal who are so eager to subsidize schools, educational and cultural activities for our disfranchised brothers across the seas recognize the importance of such institutions for the home front, along with corollary proposals for various U. S. Jewish groups. He said it was a "pity" that so many U. S. Jews "look upon educational activities as slum projects for the poor of our own people or the ignorant among the non-Jews. We hardly ever see ourselves in the role of recipients."



ESSRIG

The Difficult Query

A yes-and-no answer was the response to the question "Is American Jewry Secure?" of WILL MASLOW, director of the Commission on Law and Social Action of the American Jewish Congress, militant Jewish civic defense agency. Studying the \$64 query in a recent issue of "Congress Weekly," Maslow concluded that "America today presents a picture of society whose law and traditions are strongly on the side of equality; in which that equality is violated by serious discrimination by non-government and private institutions; and where a persistent undercurrent of anti-Semitic prejudice

Radio Roundup

The Post will present here weekly a summary of nationally-broadcast radio programs of interest to Jewish listeners. No responsibility is assumed by The Post for last minute change by radio networks.

SUNDAY, APRIL 9 — Rabbi Barnett R. Brickner, spiritual leader of the Euclid Avenue Temple in Cleveland, speaking on "What Judaism has to say about education," first of a series of four sermons on the "Message of Israel" program. 10 a. m. EST. ABC.

WEDNESDAY, APRIL 12 — Screen star Edward G. Robinson, playing the lead in "Growing Pains," a United Jewish Appeal broadcast, 9:30 p. m. EST. ABC.

may be swelled by political or economic crisis."

Deaths

French Jews and non-Jews alike last week mourned the sudden death at 78 of gentle, scholarly LEON BLUM, France's first Jewish Premier. As three-time premier, he gave France its first comprehensive social legislation. A supporter of Zionism, the former Premier was on the Council of the Jewish Agency and on the French Palestine Committee in Paris. Imprisoned during the Vichy regime, he returned to active political and intellectual leadership when the Nazi hordes were destroyed.



BLUM

Hanna Senesh' Body Re-Buried In Israel

JERUSALEM — The body of Hanna Senesh, Palestinian parachutist executed in Hungary by the Nazis during the Second World War, was reburied with military honors on Mt. Herzl last week.

At a memorial service in Jerusalem, Foreign Minister Moshe Sharett said that in bringing the remains of Hanna Senesh to Israel, the nation recalled all those underground fighters who fell in foreign lands and who lay in unmarked graves.

As the people of Jerusalem silently filed past the black flag-draped coffin which lay in state in the courtyard of the Jewish Agency building, Prime Minister David Ben-Gurion and Foreign Minister Sharett stood on the balcony with Hanna Senesh's mother, who had been held as hostage by the Nazis to induce her daughters to reveal secrets.

OLD CUSTOM NEW

JERUSALEM — The traditional custom of inserting stones from Mount Zion in new synagogues in Israel and abroad was renewed in Tel Aviv this week.

SELZNICK BUYS HERSEY'S "WALL;" FILM WILL BE MADE IN EUROPE

NEW YORK — David O. Selznick has purchased the screen rights to the best-selling novel of the Warsaw Ghetto by John Hersey, "The Wall," the N. Y. TIMES reported this week.

Hersey will get \$100,000 and a percentage of the profits on the film and the property will revert back to Hersey after 15 years unless Selznick exercises an option to renew after that period.

Hersey won the right to approve the choice of scenarist, director and actors.

Production on the film will be started in the fall and the story will be filmed in Europe.

Report From Hollywood

WHAT DO YOU THINK SHOULD BE IN JEWISH EDUCATION FILMS?

By SIMON WINCELBURG

Now that up to five outfits hereabouts are at various distances from the borderline of plunging into the Jewish educational film field, I would like to open the floor to anyone out in the audience who has any definite ideas on the sort of subject matter and teaching points, which most urgently requires coverage by film.

Christian religious films which are after all the only precedent in the field, fall into two categories: a) literal and pedestrian dramatizations of stories from the Bible; b) an "incentive film," which aims to influence its viewers towards certain attitudes or practices.

Jewish education, on the other hand, has a much wider and richer field to cover. Those of you who would like to contribute your ideas on the subject to a forthcoming column, are more than welcome.



Wincelberg, welcome.

The screenplay of Joe Shaftel's Israel film, "Star in the Wind," as read by Phil Fine of the Actor's Lab, received its official unveiling before a group of friends and potential associates the other evening. Discussed with considerable enthusiasm till the early hours of the morning, mimeographed copies of the script will now put in their bid for a major studio release.

Two tickets, valued at \$9.60 each, were delivered to my door by messenger, and after trying unsuccessfully to inject myself into Colonel Ehrman's size 40 tux, and calming my sister Diane's worries that they wouldn't let me in, I got behind the wheel of the family limousine (for sale—courtesy to dealers) and took my mother to the 22nd annual Academy Awards Presentation at the Pantages Theater. Dore Schary of Metro-Goldwyn-Mayer, entered shortly afterwards, looking very ecclesiastical in a black hat.

Inside, among those who won awards, two gave credit to G-d. They were Broderick Crawford and Bobby Driscoll.

More interesting than that, Edward Selzer of Warner Bros., who won two Oscars—one for the cartoon "For Scent-imental Reasons," and one for a documentary, "So Much for So Little,"—happens to be a member of the board of Wilshire Temple, as well as a member of its Religious School Committee.

Wilshire Temple's religious school incidentally boasts among its alumni the children of Jack Warner, Eddie Cantor, Jack Benny and Joe Pasternak, who have been confirmed at the temple.

A RECENT LETTER FROM Rabbi Alfred Wolf, former regional director of the Union of American Hebrew Congregations, adds: "Eddie Cantor would yet have to refuse a request from Rabbi Magin of Wilshire Boulevard Temple to be of service to HIS Temple. This past Yom Kippur, Harry Warner was so impressed with the Torah service, that on the next day he sent in a camera crew, and asked HIS rabbis to reproduce the service before the cameras.

"The famous Warner Memorial paintings in the Wilshire Boulevard Temple are a gift from the Warner family.

"Two of the stained glass windows were given by Louis B. Mayer, and another three by the late Irving Thalberg and his wife, Norma Shearer."

Academy Award winner Edward Selzer's next-door neighbors, by the way, are Hy Weisel, former vice president of Young Israel of Los Angeles, and Bill Weisel, former president of Hapoel Hamizrachi, the religious Labor Zionists, of Hollywood. Neither one of them is in the movie business, but they live absolutely right next door, and at their recent house-warming party, Bill introduced me to Mr. Selzer's charming daughter Phyllis, who used to work for Fox West Coast Theaters.

In the present court battle over the custody of Ingrid Bergman's teen-age daughter, the man in Dr. Lindstrom's corner is attorney Isaac Pacht, president of the Los Angeles Jewish Community Council.



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Women's Viewpoint

Introducing...

While Helen Cohen is absent from her duties as columnist, in order to have her fifth child, The POST has invited a group of leading women in American Jewish life to contribute guest columns.

Mrs. Samuel W. Halprin, the contributor this week, is president of Hadassah, the Women's Zionist Organization of America, and one of the leading Jewish women of our time.

WHY DO WOMEN PAY DUES TO WORK THEIR HEADS OFF?

By MRS. SAMUEL W. HALPRIN

RECENTLY a young "sabro," a third generation native-born Israeli sat in the waiting room of the Hadassah national office eavesdropping on the conversations of three national committee chairmen. When he entered my office, he was grinning from ear to ear.

"You know," he said, "in the last quarter hour I have learned more about American Jewish life than I did in my six months of traveling throughout this country." In his halting Hebrew-accented English, he told me what he meant.

"I have heard of American efficiency. I have heard about your super-organization. I have been told that in this country Zionist women do a vital job. But it was only by listening to your chairmen outside that I realized why Hadassah has been so successful; your volunteers really operate like experienced professionals."

American Jewish women, as Hadassah knows them, are a good cross section. Hadassah has 1,056 chapters, in 48 states. They are democratically organized. Their elected officers on a local and national level are chosen because of their experience. They are led by women who have come "up from the ranks," who are prepared for the administrative posts they hold. Hadassah really can be said to represent at least 1,000,000 American Jewish citizens. The arithmetic is conservative if one takes an average of some three individuals per family of a Hadassah member.

THE WOMAN WHO joins Hadassah does so for many reasons, but primarily her affiliation is an affirmative act of identification, a way of saying that as an American citizen she wishes to make her contribution to the welfare of her people both in the United States and in Israel.

An incredulous observer once said about Hadassah, "This is an organization where a woman pays annual dues for the privilege of knocking her brains out." He was right. Membership in Hadassah is not lip service. It means hard work in organization, membership, education, American affairs, Zionist public relations and fund-raising. It means carrying over into the household certain clearly defined concepts of individual and social responsibility which nourish the needs of the individual as an American and a Jew.

If one were to do a profile of the typical Hadassah woman, here is what she looks like. As in most other organizations, she is increasingly becoming younger. Her average age is the early thirties. She is generally a woman who has had a high school or college education, more often the latter. She is well read, articulate, independent. Because she is healthy both physically and emotionally, she is also an energetic worker. She is married and has



MRS. HALPRIN
She Who Pays, Works

an average of two or three children. In many cases she has worked before her marriage so that she understands the work-a-day world. If her husband is engaged in a business where she can be of help, she gives him practical assistance. She is vitally involved in community affairs—school, synagogue, community center, local political groupings. She votes regularly in the American elections, and very often helps in campaigning.

INCREASINGLY, too, she is clear-headed about her status as a Jew. She has witnessed the struggle for independence in Israel. She has understood all the issues involved. She is aware that anti-Zionist schools of thought and organizations exist. She is not easily frightened or intimidated or dampened by points of view antithetical to her own. This woman knows that differences of opinion are one of the precious rights she enjoys in a democracy, that if she wishes to strengthen her opinion, she must study the facts to counter her opponents.

Because she has children to whom she wishes to give an affirmative approach to Jewish living, she strives for a place in the stream of Jewish history. She

YOUR NAME

Conducted By
N. Pearlroth

Want to know what your name means? Address your question to Mr. Pearlroth, National Jewish Post.

Fuchs Sperling

• Jesse L. Fuchs, 9506 67th Ave., Forest Hills, N. Y., writes:

Originating from Warsaw, Poland, I know our family there was Fuksbruner or Fuchsbruner. Upon arrival in this country my folks dropped the last part of the name retained "Fuchs." Has this name any origin of historical or geographical or vocational significance?

Fuchsbrunner is a surname derived from a landmark. The

landmark in this case was a rural well, ornamented with a carved head of a fox, and known therefore as "The Well of the Fox." There are many such wells scattered all over Austria and Germany, just as there are others decorated with the head of a cow or a horse. Where Jews were forbidden to call themselves after towns and villages, they often took the name of the landmark, a well, a statue, a tree or a house.

• Daniel Sperling, 109 E. 153 St., Bronx, N. Y., writes:

Please tell me what my name means.

Sperling is a German word meaning "a sparrow." The name is either a nickname given to a vivacious active person, or it might have been self-assumed as a symbol of faith in God's providence. The sparrow has long represented the abstract idea that God does not forsake the tiniest of his creatures.

How about YOU? Do you know what YOUR name means? It's easy to find out. Just drop a note to Mr. Pearlroth, care of The Post, and you will be answered in this column.

insists that there be a consistently positive attitude toward matters Jewish within her home. From such insistence flows her desire that her husband, too, affiliate himself with Jewish and Zionist activity, that her children read Jewish history and participate in Jewish festivals.

What are the weaknesses of American Jewish women? The

What Foods These Morsels Be

Among the traditional foods connected with the Sabbath are Shalet (a meal-in-one soup) and Tzimmes.

SHALET OR TSHOLT (SABBATH SOUP)

2 cups white beans ½ clove garlic, if desired
2 cups barley 1 teaspoon salt
1 pound fat beef ¼ teaspoon pepper

This is an old fashioned soup, and in the days before the gas and electric range was cooked over night in the oven of a coal stove. All the ingredients were put in a pot together, placed in the oven Friday afternoon, and the soup was removed and eaten at noon Saturday. The soup may be cooked on top of the stove as follows:

Soak the beans and barley separately over night in water to cover. Place beans in pot with water in which they were soaked, add meat, add more water to cover, add garlic, salt and pepper. Cover pot, let simmer until beans are tender but skins not yet broken. Add barley with water in which it was soaked, cover pot again, and let simmer 30 minutes longer until barley is tender.

BRISKET OF BEEF WITH CARROT TZIMMES

2 pounds fat brisket 2 tablespoons fat
salt and pepper 2 tablespoons flour
5 carrots, diced or sliced ½ cup brown sugar, if desired

Sprinkle meat with salt and pepper, and let stand for several hours. Place in pot, add water to cover, cover pot and let simmer two hours or until almost tender. Uncover, add carrots, cover again, and let simmer until meat and carrots are tender. Heat fat in frying pan, stir in the flour, and let cook until the mixture bubbles. Gradually add 1 cup of the liquid in which the meat and carrots cooked, and let mixture simmer in frying pan, stirring constantly, until smooth and thickened. Add salt and pepper, and, if desired sweet, brown sugar. Stir well until sugar is dissolved. If sauce is too thick, dilute with more meat liquid. Remove meat and carrots from pot, place in baking pan, cover with the sauce, and let bake in oven at 350° until well browned.

BRISKET OF BEEF WITH POTATOES AND PRUNES

1 pound fat brisket 5 sweet potatoes, diced
1 pound prunes ½ cup sugar

Wash prunes and soak over night in cold water to cover. Sprinkle meat with salt and pepper, put in pot, add prunes with water in which they were soaked, add more water to cover meat. Cover pot, and let simmer an hour until meat is nearly tender. Remove meat and prunes, put potatoes in pot, and replace meat and prunes over them. Add sugar, add sour salt or lemon juice to taste, cover pot, and let simmer 30 minutes longer until potatoes and meat are tender.

same weaknesses which other women who are not Jewish might exhibit within any social group. Admittedly, the picture we give here is idealized. But there are enough individuals who do more than we describe here, to counter those who do less. There are some women who affiliate with any organization not because they understand the issues, but because they are emotionally or socially drawn into an orbit. Hadassah considers that this is no detriment. Emotional magnets are as good as many others when the cause is right and the magnetizing agent is strong enough.

IN THE 38 years of its existence, we have seen women who originally entered Hadassah only "because Mrs. Cohen next door did," or because "they had nothing to do in the afternoon," stay in Hadassah for the best reasons. What are these reasons? Association with Hadassah enriches the individual. Active work for an organization like ours deepens the spiritual content of the home, gives a firm foundation to the

Jewish lives of the children in that home, and forces upon the woman the necessity of continuous learning so that as the years go by, she may be worthy of additional responsibility. It all makes her, in short, a better human being, a better American citizen, a better Jew.

Pins Heads Federal Youth Organization

WASHINGTON — Arnulf M. Pins of Paterson, N. J., 22-year-old Jewish leader, was elected last week as chairman of the Advisory Council on Youth Participation of the Mid-Century White House Conference on Children and Youth.

Pins, a Columbia University student, is chairman of the National Jewish Youth Conference.

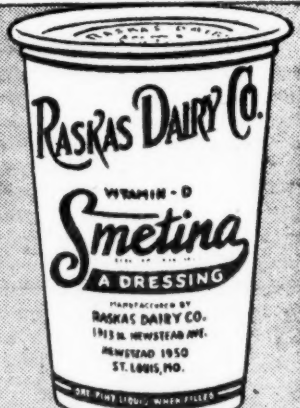


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Will the U.S. Jewish Community Die?

A good many speeches and papers of inestimable value for the Jewish community are prepared and delivered throughout the year but all too often these well-thought-out papers never see the light of print. Although they have their effect on those who hear them, they unfortunately are lost to a wider audience which may need the stimulation and the incentive they provide much more desperately than do those who are exposed to them.

The POST has not been too kind to the Rifkind report on the re-orientation of the Zionist Organization of America, prepared by a committee headed by Judge Simon Rifkind of New York. That attitude may arise from the fact that the leaders then of the ZOA used the report as an alibi for their own lack of programming and thereby caused more to be expected from the report than was in the original scope of instructions to the committee.

But a speech delivered by Judge Rifkind at the opening convocation of the Jewish Theological Seminary of America last September was so full of meat that although more than six months have since passed, The POST has waited for this opportunity to present parts of it in an editorial.

"One problem," Judge Rifkind said, "runs like a continuous thread throughout our history of the past 2,000 years: How to preserve Judaism in a non-Jewish environment. . . . The route our fathers followed was the democratization of learning.

"I believe it is needless for me to prove the obvious that Jewish life in America has veered away from that route. Of the forms of democracy in the synagogue we see much more than our medieval ancestors ever dreamt about. Every proposition, whether momentous or trivial, is put to the vote of the congregation. But what of the essence of democracy, what of the knowing participation in the practical and spiritual life of the community? That seems to have escaped us. It has escaped us because in the average Jewish community the rabbi is, to all intents and purposes, the sole repository of Jewish tradition, learning and law. There are few in his congregation prepared to contest his view if they are in disagreement, few equipped to collaborate with him when they are in agreement. When the rabbi speaks to such an audience he necessarily speaks like an oracle because the audience is incapable of passing professional judgment. By default of the lay community, the rabbi is acquiring a monopoly upon religious knowledge. Such monopoly invariably leads to unchecked power. Unchecked power derived from the private pos-

session of special knowledge is as unwholesome and dangerous as absolute power derived from any source. The Englishmen who fought for Magna Charta were right when they exacted from their King a promise to apply the law of the land which tradition had made their common possession. And Moses spoke with Divine concern for the freedom of future generations when he formulated as one of his prime commandments that we shall diligently teach the Torah to our children so that it may be the common possession of all the people.

"To me it seems inevitable that should the synagogue long continue as an institution in which a learned rabbi ministers to an uneducated laity it will cease to be a synagogue and become a church. When that happens Judaism will not wear the face it has worn these thousands of years."

Judge Rifkind, like many before him, has posed the problem accurately.

It is inevitable that unless there is a renaissance of Jewish learning in the United States, that this Jewish community will disappear, and not so slowly either. This outlook, POST readers will recall, has been widely held by many, if not most, Jewish thinkers.

To those who know this Jewish community, there is already in the making most of the factors including the most essential one of attitude, for a revival of Jewish learning in the U. S.

The adoption of the Wildacres Plan for Jewish institutes by the B'nai B'rith is not an unimportant step on the road to this goal. But fortunately, this is not the only new movement, nor even one of ten new developments or 50 new developments. All over the U. S., the experimentation is going on and this, plus the will and the devotion, will find the solution to the problem outlined by Judge Rifkind.

And that important question of attitude: The U. S. Jewish community is finally turning around to admiring Jewish scholarship. Not more than a few years ago, the Jewish child who pursued his Hebrew studies vigorously could count on a warning from his parents that he wasn't intended to be a rabbi.

Not all of the factors leading toward the revival are so clearly evident as to enable everyone to stand and marvel at them. But the revival is coming, if it isn't here already.

The making of a creative Jewish community in America, an eventuality not possible without true Jewish learning, is taking place, if not before our eyes yet certainly in the undercurrents, the movements and the changes in that community and in its Jews.

Younger Men Demand Guide

THE demand from the recent meeting in Cincinnati from the formulation of a guide for Reform Jewry appears part of the dissatisfaction of the younger men in the movement. These younger rabbis take exception to the so-called "liberalism" of the older men, which seems to want to avoid making demands on Reform Jews at almost any price.

At the Montreal meeting of the Central Conference of American Rabbis, two years ago, the older members were able to forestall by only two votes a decision to ban mixed marriages by Reform rabbis.

The same older leadership is seeking to side-step the present issue: Shall Reform Jews be told that certain requirements are necessary for those who profess that kind of Judaism?

Although the lines of demarcation cannot be said to be distinctly on an age basis, yet the conclusion seems inescapable that the younger rabbis are for a "guide" and the older men are against it.

The POST goes along with the younger men. Naturally, there are pitfalls to any kind of

formulation of this kind, but the present indifference can be traced in part to a misunderstanding of the obligations of Reform Judaism. The kind of Reform Judaism called for in some congregations carries dissembling to a point which closely approximates hypocrisy.

No one is being fooled, neither the lay people nor the rabbis. It is a sort of game in which everyone keeps his true thoughts to himself, like a marriage of convenience, and in the end the persistent questioning of the children represents the only honest voices in the whole mess.

Let readers think that the sickness is true only of Reform, they can stand disabused right now. In other forms, the weakness is just as pronounced in Conservatism and Orthodoxy.

"Many sincere men in the rabbinate are fighting a losing battle at the expense of their health and often of their pulpits. It is to protect these fighters for what is right that the rabbinical bodies must take a stand, even if it means that 10 years from now that stand might have to be changed.

Current Comment

Comparisons between parochial schools and Jewish day schools are based on ignorance, says Rabbi Reuben Slonim in the Bulletin of Beth Hamidrash Hagodol of Toronto—It is false to compare the Hebrew Day School with a Catholic parochial school. The latter is parochial in the truest sense. Catholicism posits the principle that it is the one, true faith. It declares that "the key to the kingdom" can be obtained only through its intercession. It, therefore, seeks to save the soul of the child by a complete monopoly of his basic loyalties. The main purpose of Catholic teaching is to prepare the human being for the world to

come, admission to which can be obtained only through church monopoly. It is hardly necessary to point out the contrast between such parochialism and the purpose of Day School. The latter prepares the child for this life. It does not claim a monopoly on salvation. Its primary purpose is to prepare the Jewish child for living in a democracy. It seeks to train him in techniques for happiness as a Jew living in a hyphenated environment. Its direction, therefore, is toward life and not away from it. The Day School is the laboratory for Jewish adulthood, for democratic citizenship. To accuse it of segregation is to misread the facts.

THE EDITOR'S CHAIR

ALTHOUGH ON the advice of my friends, I try to restrain myself, once a year or so you'll see just such a piece as this in this department.

It is no secret that the reason the expansion of The POST has not been more rapid is because of the dearth of national advertising. Over the years, The POST has been able to convince quite a few national advertisers that its readers constituted an active enough market to warrant the expenditure of advertising funds to cultivate that market.

These kindly-motivated advertisers use the columns of The POST for a year or so and then drop their advertising.

This is not because our readers didn't buy their products but more because these advertisers had no way of knowing whether POST advertising was helping their sales.

We know that of The POST's 40,000 or more readers many of them go out of their way to give their patronage to firms who advertise in the paper. But the advertisers rarely know this, except in the case of hotels and summer resorts. Consequently when the times comes to make a decision on Post advertising, it becomes a matter not so much of good business practice, but of good will.

Now you can easily change this. Many of you own stores which sell the products advertised in The POST. One note from you to them would make all the difference.

A good example is Marlboro shirts. They advertised with us for a full year. I'll wager that at least 200 POST readers own stores which sell Marlboro shirts. If only one had written to Baltimore to mention that they saw the ad and were glad to see the company buying space in The POST, that ad would probably still be with us today.

You get what I'm driving at. The POST will get to be the large national publication it aims to be, regardless, but you readers can certainly shorten the time and remove some of the hardships.

There isn't a week that doesn't bring in a couple dozen letters from readers to tell us how thrilled they are with The POST. We appreciate these letters greatly

and they help us to continue the struggle.

But if what we are doing is appreciated that much, then why not let our advertisers know it, too. A letter to them will have double results. The advertisers will appreciate hearing from you and of course will appreciate this concrete expression of your regard for The POST.

The CHRISTIAN SCIENCE MONITOR is universally considered a fine advertising medium because its readers have been educated to show the advertisers that they appreciate the financial support they give to the paper. The POST can't hope to achieve anything comparable overnight, but do you think it is asking too much for you to help as much as you can.

I hope not.

If you cooperate then we won't next year be adding to our list of ex-advertisers, which already includes such firms as Topps Chewing Gum, Flexees, Red Cap Ale, King's Ransom Scotch, and Old Gold cigarettes, among others.

SOMETIME AGO I received a letter from a Mr. Oscar Weinberg, 2 Gravel Lane, Middlesex St., London, England, in which he said he hoped I would be able to send him a few cantorial records, even those ancient with years. He is a "lover of chazanuth" as he explains, and is barred from purchasing such records by British currency regulations. Will some kind POST reader pack some of their cantorial records and send them to Mr. Weinberg? He'll be very appreciative and try in every way to return the favor.

I LIKE THE sermon subject of Rabbi Sylvan D. Schwartzman of Nashville Vine Street Temple: "The Advantages of Being Jewish."

New Rochelle Rabbi Dies At Age of 83

NEW ROCHELLE, N. Y.—Rabbi Nota Pecker, since 1930 spiritual leader of Anshe Shalom Synagogue here, died last week at 83.

He formerly was rabbi of Beth Hamidrash Hagodol in the Bronx.

Portion of the Week

THE seventh day of Passover.

There have been special Torah readings assigned. Book II of Moses 28:19, 26. Both portions rehearse again the miracle of the exodus from Egyptian slavery to the freedom of Sinai, and the law pronounced that the Passover shall be commemorated from generation to generation. The Haftarah is selected from Book II of Samuel, 22, and recalls to us the prayer of David giving Thanks-giving unto the Lord for his deliverance from the hands of his enemies and from the hand of King Saul. On this Sabbath, the Song of Songs will be read in the synagogues of the world. God and Israel reason together and talk together about love. God fell in love with Israel and their union will be a happy one. This is an allegory which explains the reason for its inclusion in the canon of the Bible. It is more than just an oriental, vivid and beautiful love song accredited to Solomon, the king. It is rather the drama of God's attitude toward His beloved, chosen people. "I am for my beloved and my beloved is for me," thus explained, explains

thes co-relationship between God and man, the inwardness of the God-intoxicated person, the relatedness between the Divine and man, and this absolutely being convinced about the reality of God, which surpasses by far a mere "belief." This Sabbath teaches the Jew of his innate sense of freedom, rehearsed by the commemoration of the annual Pesach, and out of that freedom came the experience of the oneness of the Jew with the Almighty.

Rabbi Frank Rosenthal

The National Jewish Post

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Friday, April 7, 1950

Calendar

Passover	April 7
Lag B'Omer	May 5
Shavuos	May 21
Tisha B'av	July 23
Rosh Hashonah	Sept. 11

Letters should be brief and to the point, and written on one side of the page only.

Freedom of The Press

Unsigned letters will not be printed. Address The Jewish Post Box 1633 Indianapolis, Ind.

RABBI BERMAN SAYS HIS GROUP NOT DUCKING REFORM RITUAL CODE

Editor, National Jewish Post:

It was an error to report in your issue of Friday, March 31, that the Committee on Practice set up by the Union of American Hebrew Congregations "has refused to deal with the issue." A mere repetition of your own accurate report in the March 10 issue, to which you made only casual reference, would indicate that the Union Committee is by no means unconcerned with the problem of ritual practice in the Reform congregations. We are very deeply concerned, but the Committee was not convinced as indicated by your own report, that the help we ought to give to our congregations should take the form of a code. Your report in the March 10 issue indicates that a very serious effort is being made to provide guidance without resorting to the formulation of a code.

In order that you may help to remove the impression that you have given that the Committee

of the Union of American Hebrew Congregations is not in sympathy with those who met at Cincinnati recently in the Institute on Reform Judaism, even though it differ as to the form of the help to provide, I would appreciate the restatement of the paragraphs printed in the March 10 issue.

"The thirty man committee, however, authorized a survey of current practices in the more than 400 member congregations of the UAHC.

"The purpose of the survey is two-fold: To determine the extent and character of the practices and to determine the direction in which the Reform or Liberal movement is going in the realm of ritual observance," Rabbi Berman said.

"The fields covered by the study will include practices in connection with birth, death, Bar Mitzvah, Confirmation, marriage and divorce, and Sabbaths and

Holy Days.

"An extensive questionnaire covering these fields will be sent soon to rabbis and presidents of all UAHC member congregations asking for aid in making the survey as complete as possible. (The questionnaire is now in the hands of the rabbis and presidents.)

"It was the feeling of the Committee though vetoing codification, that the body of information obtained as a result of the survey would serve as an extremely helpful guide to congregations in deciding what changes currently taking place."

"Since the Columbus platform, the recognizable Reform trend has been toward the re-introduction of old practices, the modification of old practices and the introduction of new ones, keeping in mind the principle of Reform that those practices must have meaning and value for Jews living in these times," Rabbi Berman said.

RABBI M. M. BERMAN
Chairman, Committee on Code of Jewish Faith and Practice, UAHC.
Chicago

WHAT KIND OF PEACE WOULD HIGGER OK WITH U.S. ORTHODOX RABBINATE?

Editor, National Jewish Post:

The malicious and abusive attack on Orthodoxy by Dr. Michael Higger, a leading member of the Commission on Law of the Conservative Rabbinical Assembly, as reported by Marc C. Tanenbaum in the March 10th issue of the Jewish Post, was adequately answered on Sunday, March 12th at Yeshiva University. Before an overflowing audience which numbered well known scholars, one hundred young men who are not motivated by materialistic persuasion, but who instead represent the eternal ideals of Judaism, were officially ordained as "RABBUNIM" in Israel. These men were charged with the solemn duty to carry out the great traditions of Israel and of Torah-true Judaism. These are the type of men whom Dr. Higger claims are not, "mentally and psychologically attuned to decide religious problems etc. . . and who adamantly refuse to recognize Conservative Rabbinical leaders who know halacha as well as they do."

Were it not that the hero of this uproarious assault was not given the noteworthy publicity which your paper gave him, we could have readily overlooked this disuniting effort on the part of a leadership which claims that it is laboring to solidify and coalesce the shattered remnants of the American Jewish community. Since you have gone to the lengths to take another stab at Orthodoxy, I feel obliged to reply in kind.

It is a well known tactic of the average lilliputianized mind to debunk truth when attempting to influence the public. Dr. Higger in order to justify the forthcoming pronouncements of the Commission on Law on the issues of electricity and riding on the Sabbath, which in all probability will be contrary to the assertions of Torah-true Judaism, resorted to smearing tactics. He forthrightly damned the young Orthodox Rabbis who of late have become a thorn in the side of the Conservative leadership.

Some 25 years back with hardly an Orthodox Rabbi able to express himself in the vernacular, Conservatism reigned supreme. Masters of practical rabbinics, preaching a system of beliefs which was more conducive to the Jewish ear than it was to the Jewish soul, speaking the language comprehensible to the youth of America, they succeeded in winning a great following. Fortunately for traditional Judaism this picnic has been rained out. Today there are more than four hundred English speaking traditional Rabbis who are less inclined to business tactics and more inclined to basic spiritual values. These men were rightfully crowned with the "SMICHA" ordination after many years of concentrated study both of Jewish and secular lore. Many of these graduates have gone on and acquired many academic degrees and have won acclaim for their profound scholarship. These are the men whom Dr. Higger contends are not mentally and psychologically attuned to decide religious problems.

What beguiles us most is the unmitigated 'CHUZPAH' employed to smear the Chief Rabbi of Israel on the question of a "SANHEDRIN" in our time. Even a beginner in Talmud," notes Dr. Higger, "can see that these sources legally are opposed

to such a move.' What confuses us is the peace treaty which Dr. Higger is ready to sign with the Agudas Hurobonim who are the avowed opponents of Conservatism.

Dr. Higger can speak in courageous manner when he is addressing a Conservative group, however, we doubt very much his courage when he is speaking before an audience of Yeshiva graduates. Why isn't Dr. Higger at least honest with his public. Why doesn't he state openly that he is opposed to a Sanhedrin simply because it will usurp the authority of his Commission on Law and all similar Commissions and for once bring order out of chaos in Jewish life?

We are not here to match swords with Dr. Higger. We are primarily interested in strengthening the decrepit American Jewish community that has been sorely tried by misrepresentation and improper leadership. Instead of debunking, let us offer thanks to God Almighty. Let us be grateful for the very fact that in America there are hundreds of young men who are firmly convinced about Torah-true Judaism and are prepared to make all and sundry sacrifices in its behalf.

Our reply to Dr. Higger is simple. "We've heard similar prattlings before and most probably we'll hear them again. We weren't dissuaded before and we won't be dissuaded again." We still place our faith in 'TORAS MOSHE' and sincerely suggest that Dr. Higger do likewise or else his Alma Mater and his houses of worship which draw their replacements from Orthodoxy will become hollow echoes of what was once a well endowed going concern. We suggest that henceforth Dr. Higger be a little more CONSERVATIVE in his "mental and psychological" diatribes.

RABBI S. ROODMAN
Louisville, Ky.

Schacht Sues Jew For Libel Damages

MUNICH—(WNS)—A lawsuit charging Dr. Philip Auerbach, Bavarian Commissioner for Persecutees, with libel was begun this week by Hjalmar Schacht, whose financial manipulations were among the primary factors in the rise and entrenchment of Hitlerism in Germany.

The basis of the action was a letter by Dr. Auerbach in a German newspaper calling Schacht a war criminal. Hitler's financial wizard was cleared of the charge of being a war criminal by an Allied tribunal, but he was subsequently convicted by a German court as a high Nazi.

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A PARABLE ABOUT THE SANHEDRIN, MAYBE, AND SOME AMERICAN RABBIS

Editor, National Jewish Post:

A man in your position—that is to say, one who is constantly coming into contact with the public and prominent figures of American Jewish life—ought to be able to help me in a matter that has been bothering me (as Damon Runyon put it) more than somewhat. I am puzzled over a recent conversation with the Rev. Dr. A. Joab Jussel. In fact, you could say I am baffled. This is all the more surprising because Dr. Jussel generally makes everything clear and simple. Just to give you an example:

When he first came to us (Rev. Dr. A. Joab Jussel, that is) from his position at Mosaic Faith College and Seminary, he didn't have too easy a job, believe me. We had a few older balabatoms who didn't appreciate him. He had a fine recommendation from old Dean Dessauer. "There isn't much about Middle High Cuneiform that Dr. Jussel doesn't know," the Dean said. But even so, when he (Rev. Dr. A. Joab Jussel, that is) wanted to introduce a couple of innovations in our services, he had opposition. Excuse me, but you should have seen the way he handled that opposition; a pleasure! He proved his case like a lawyer.

The first custom these old people, he said, was "over six hundred years old (imagine it!)" and hence has lost—his exact words—"and hence has lost all validity for our day and age." As for the second custom, why he showed us right in a book, it was less than six hundred years old "and therefore"—I am quoting—"and therefore represents an unjustified accretion on the original Jewish service." So naturally the Trustees backed him up, and you can see what I mean when I say Rev. Dr. Jussel generally makes everything clear and simple.

More than once we asked him why everything wasn't made modern and uniform everywhere and he always told us, "What we need is a Sanhedrin." His exact words. "When the Jewish State is established," he said, "then we can have a Sanhedrin again." If he said it once, he said it a hundred times.

Now, just last week I was talking to him about one of our most important Temple projects—I re-

fer of course to the Men's Bowling League. And afterward, I said to him, "Rabbi," I said, "it's come at last. About time, too, isn't it?"

"What has come at last?" he asked.

"Why, this Sanhedrin over there in Jerusalem, that you were always talking about—the one that's going to decide everything for us once and for all," I said.

And now comes the part that puzzles me. Dr. Jussel turned pale, he broke out into a light perspiration and his hand began to

tremble. Then he said, no such such thing, he said. A Sanhedrin was something belonging strictly to the past, there couldn't be any Sanhedrin nowadays, and anyway he wouldn't recognize it. That's what he said and that's what baffles me.

Now you, as editor of a national Jewish paper, come into contact with all these big figures, maybe you can tell me why, when the Rev. Dr. A. Joab Jussel was always saying we need a Sanhedrin, what is he so afraid of now that it appears like we might actually have one?

A. A. DAVIDSON
Canoga Park, Calif.

MEMORANDUM TO CARL ALPERT: ALLIANCE IS VERY MUCH ALIVE

Editor, National Jewish Post:

May I take exception to a statement contained in Carl Alpert's column of Friday, March 24?

Among the Jewish organizations trying to survive their usefulness and to maintain their proper existence, Carl Alpert mentions the Alliance Israelite Universelle. Mr. Alpert is indeed "free to think as he pleases;" he happens to be misinformed.

The Alliance is alive and kicking. In Israel and in eleven Moslem countries, from Morocco to Iran, we have, at this very moment, 50,143 Jewish boys and girls receiving whole day elementary Jewish education in 133 modern schools. The children are fed and clothed. The Alliance also maintains a school for teachers in Paris, a school for Hebrew teachers in Casablanca, the Mikveh Israel Agricultural school in Tel-Aviv, the School for Deaf Mutes in Jerusalem, a special school for trachoma stricken children in Morocco, etc. etc.

While American Jewry has only recently discovered the existence of Jews in Arab countries, the Alliance has been doing for the last 90 years, in Israel and the whole of the Near East, a most constructive job of educating the Jews out of the Ghettos.

It is with no little pride that I can issue the two following challenges:

(A) I challenge any other Jewish organization in the U. S. or elsewhere to show anything equivalent to the activities and the achievements of the Alliance in the field of education.

(b) I challenge any other organ-

ization to show comparable results at such low expense. As a matter of face, I think that the whole cost of operation of the Alliance—staff, building, administration, teaching personnel (more than 500 teachers), maintenance and all other expenses—represents less than the cost of the staff of some of our more publicized organizations.

In one thing we must confess defeat: we do not indulge in publicity and we do not know how to do it. However, our restraint should not be construed as immobility or death. We are alive and we are giving life. To prove it, we can produce 50,143 young witnesses.

MARCEL FRANCO
Vice-President.

New York.

Arabs Think U. S. Unopposed To War

NEW YORK—(WNS)—Arab statesmen are beginning to assume that the United States does not want peace between the Arab countries and Israel, Joseph Gravitsky, senior Israel Government press official, asserted here this week, contending that the U. S. policy which condones British shipment of arms to the Arabs is responsible for that assumption.

Gravitsky emphasized that Israel has been seeking peace with the Arabs and cited various attempts in that direction.

The World Of Books

GERMAN-BORN RABBI PROTESTS REVIEW; AND A MOORE REBUTTAL

● Editor, National Jewish Post:

I feel I must take issue with Mr. Ward Moore's "review of two books on Reform Judaism. Inasmuch as his column is named "The World of Books," you would expect him to give his reader at least an inkling of the contents and the nature of the two books he alleges to review in The POST of March 17. However, I look in vain for these basic elements with which every book review starts. Instead, Mr. Moore launches into a vitriolic denunciation of the Reform Movement in Germany—or rather what he imagines this movement was like.

Having spent but the first few years of my 17 years of ministry in the German Rabbinate, I might just as well leave Mr. Moore alone and allow him to indulge in his vagaries. However, as a student and a spiritual leader, I cannot stomach any distortion of facts no matter where it occurs. Thus I shall engage in the thankless task of correcting some of his statements.

Historians may have their doubts as to whether the "longing for equality with the Gentiles was strongest" among the German Jews. During the 19th century Jews in all European countries strove for this birthright of every freeman—even in the East of Europe. It is of utmost significance that Dr. Leo Pinsker, the spiritual father of Zionism, called his book "Auto-emancipation." In other words: since the Jew had been denied emancipation by the Gentile world, he had to emancipate himself. But nowhere was he willing to surrender again the idea of emancipation—the idea of equal rights. If this be treason against Judaism, my dear Mr. Moore, make the best of it!

It also is both a sign of stupid ignorance and gross injustice to see in the origin of the Reform Movement nothing but the endeavor to "bring . . . Jewishness into some conformity with . . . Germanism." Why not rather regard it as an attempt which, while naturally not free from error and missteps, tried to harmonize Judaism with the new and revolutionary spirit of the Nineteenth Century? By the same token Mr. Moore may blame the Reformers of the Church, Luther, Calvin, and Zwingli, for having broken away from Rome. And what does he have to say about Liberal Protestantism in our country, which has tried to harmonize the spirit of the Bible with the insights of modern thinking? Just from what are

Dr. Fosdick, Dr. Holmes, or Pierre Van Passen trying to run away? Or does Mr. Moore believe that while the liberal Protestant is welcome to the Jew, any Jew is anathema who approaches his own religion in a similar spirit of Liberalism?

In America, no Jew is suspected of watering down his Jewishness if in "dress, manner and conduct" he does not differ from his non-Jewish fellow-citizens. He can look like the "classical Yankee" and still be a good (even Orthodox) Jew. But in the case of the German Jew it was a heinous crime if he was no longer willing "to take a walk in the Middle Ages." Must we necessarily run around in powdered wigs and velvet knee-breeches so as to keep alive the spirit of George Washington? Logic—they name is NOT Ward Moore!

To go into a few details: whence does Mr. Moore derive his information about heads having been uncovered in the synagogues of Germany? There was exactly one, rather radical congregation in Berlin where this practice prevailed—and which, incidentally consisted of four or five hundred families out of a total of 600,000 Jews! It is also not true that most prayers "were recited in the vernacular"—with the exception of the sermon and a few prayers by the Rabbi the entire service was conducted in Hebrew. Sermons were anything but "topical"—they were expected to be based on the weekly Sidrah and it took some exceptional courage on the part of the rabbi to deviate from this practice. Neither were the "second days of the festivals" abandoned. The distinction between men and women was rigidly enforced even in Liberal synagogues: I still vividly recall the hot discussions when 20 years ago one synagogue in Berlin introduced "Mixed pews—which are accepted without questioning in every Conservative American synagogue. All told, the Reform (or "Liberal") synagogue in Germany was almost more conservative than the majority of conservative congregations in this country—and frankly, insofar as my own preference was concerned, I always found it far too conservative!

Naturally—with the exception quoted above—services were held on the Sabbath, not on Sunday, as Mr. Moore would like us to believe. Thus the German-Jewish worshipper could not go home from his services to his "Sunday Dinner" which (attention, Mr.

Harcourt Publishes Herzl Biography

NEW YORK—(NJP)—Harcourt Brace and Co., announced publication this week of "Next Year in Jerusalem" by Nina Brown Baker.

The book tells the story of the life of Theodor Herzl, founder of modern political Zionism.

Moore*) would hardly have consisted of baked ham or creamed chicken, neither of which would have been considered a festival meal in Germany.

But I grow tired of refuting Mr. Moore. Were he an individual, I could let the case rest at this. Unfortunately, however, he represents a type I have encountered more than once during the past 12 years—the type morbid with pathological prejudice against any Jew who like myself had the misfortune of having been born on the "wrong side of the Atlantic." I will not deny that I have met with much more kindness and understanding—otherwise I would not be in the American Rabbinate today.

Neither shall I attempt to prove that there were no assimilationists, self-haters, and deserters in the ranks of German Jewry. But on the whole I did not find them different from the Jewries of other western countries, our United States included. They had liberal and Orthodox synagogues—they had many who kept the dietary laws and just as many who did not—they preferred to marry within their own fold—they flocked to services in the High Holy Days (even on the Second Day of Rosh Hashonoh, Mr. Moore!) and were less conspicuous by presence on other festivals.

But Mr. Moore and his kind represent a case which is psychologically interesting, if anything but attractive: they have replaced the self-hating Jew with the "Jewish Antisemite." When it comes to the case of the erstwhile German Jew they are just as unreasonably hostile and antagonistic as any Nazi—they are driven by wishful thinking to prove a certain type of Jew wrong at any price.

I have run into instances of this obsession on more than one occasion. Two years ago I had to listen to a composer of Jewish liturgical music whose own compositions are Hollywood rather than Hebrew, but who declared that the great composers of the synagogue of the 19th century, Sulzer and Lewandowski, had simply tried to prove in their works that "they were Germans, not Jews."

At about the same time I attended a meeting when a well-known writer of rather "pink" sympathies pleaded for greater understanding for Russia (!), but at the same time launched into a vitriolic diatribe against German Jews. I need not tell you that I told both gentlemen a thing

CONSERVATIVE SYNAGOGUES POLLED ON BAN AGAINST CARD-PLAYING

National Jewish Post

CHICAGO—Conservative Synagogues in Chicago have been asked to vote on a ban on card playing, it was disclosed this week.

The Chicago Council of the United Synagogue of America, congregational body of U. S. Conservative Judaism, has adopted a resolution opposing gambling in synagogues.

The resolution said it was the "steadfast conviction" of the group that card playing in the synagogue or in any building connected with the synagogue, is contrary to the spirit and dignity of our movement and therefore prohibited.

The resolution ordered that the proposed ban be submitted to all Conservative synagogues in Chicago for ratification.

or two—but I also need not tell you that facts have never convinced any dyed-in-the-wool Jew-hater, the Jewish Antisemite included.

As a student of psychoanalysis, I might have an answer for this whole attitude. However, I do not feel like playing the scavenger of Mr. Moore's soul nor, for that matter, of that of his ilk. Maybe I am a hopeless anachronism—but I cannot stand lies and I know that in this respect I am in the same boat with you and the spirit in which you conduct your paper.

RABBI H. HIRSCHBERG
Greenville, Miss.

Mr. Moore Replies

Dr. Hirschberg's modest expectation "of at least an inkling of the contents and nature of the two books" might have been satisfied by a calmer reading of my review. The first two long paragraphs, the 9th paragraph beginning "Reform historians . . ." and the final paragraph certainly seem to me to be at least an inkling—even supposing that the rest of my column had been eccentrically discussing Reformism without any apparent connection with the books in hand.

Dr. Hirschberg does not like my description of the Reform movement in Germany and says I distort facts. To controvert me he draws on his personal experience and knowledge of German Reformism. Now I would be foolish to dispute him on his own terms, particularly since at no place in my review was I talking of Twentieth Century practices, but of the origin of Reformism more than 100 years ago. Dr. Hirschberg cannot offer the evidence of his experience but must rely, like myself, upon historical record and the traditions of German Reformists who emigrated to this country when the movement was fresh. Since I am descended from such Reformists and have seen their customs and manner of worship in my own family, I can assume with plenty of good historical precedent (the mountaineers of Tennessee and Kentucky speak an English much closer to that of King James than the rest of us; the inhabitants of French Canada preserve the customs of Louis XIV) that whatever the progress of Reformism in Germany from 1830 to 1930, that

was undoubtedly closer to the pure Reform of 1818. I am aware that after the first period of innovation, there was a reaction by most "liberal German temples" and that Reform saw its fullness in the United States where it was carried by German Jews.

Now as to Dr. Hirschberg's specific points: I never suggested that there was something wrong about seeking equal rights with Gentiles. I think it should be tried sometimes. However, I do believe it—not "treason against Judaism"—but a sin, an evil course, to abandon the Law in order to attain social acceptance by Gentiles—in Dr. Hirschberg's words, ". . . to harmonize Judaism with the new and revolutionary spirit of the Nineteenth Century." I submit that that spirit was a pretty shabby one; to trade the new and revolutionary spirit of Moses and the Prophets for it is certainly to commit the blasphemy of Esau.

As for blaming Luther, Calvin and Zwingli for breaking away from Rome, Dr. Hirschberg's appeal to the precedent of Protestantism is revealing and significant. I wish I had space here for a discussion of the profound influence which Protestantism exerted on the conformist urge of Reformism.

I did not attack German Jewry; my review dealt with a movement and with examples of those who embraced that movement. That these examples lived in Germany is an historical fact. Let me refer readers to "The Reform Movement in Judaism," by Dr. David Philipson.

Dr. Hirschberg must be a man of learning; I am amazed that he should confuse the injunctions for covering the head, wearing fringes, and marring the corners of the beard with wearing powdered wigs and velvet knee breeches "to keep alive the spirit of George Washington." We do not obey the 613 commandments in order to keep alive the spirit of Judaism. We do it because we were ordered to by the Holy One, blessed be He.

I regret my ignorance of gemutlichkeit made me mention baked ham or creamed chicken as proper fare in Germany. If ever my random literary essays are collected in permanent form, I promise to change the objectionable foods to roast suckling pig and lobster thermidor.

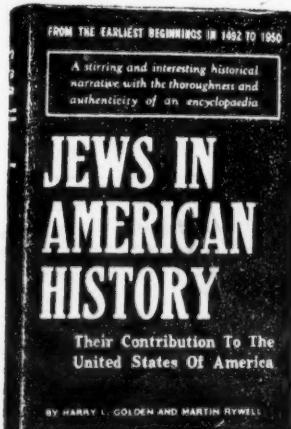
MICH. SOLONS GET REQUEST FOR SPECIAL VOTE FOR JEWS

National Jewish Post

DETROIT—Gov. G. Mennen Williams will submit to a forthcoming special session of the state legislature a request for a change in Michigan voting laws to make it possible for observant Jews to vote in the fall primary, which falls this year on the first day of Rosh Hashonah, it was disclosed this week.

A request for such a change to permit observant Jews to use the privilege of absentee voting was submitted last month to the governor's office by the Detroit Jewish Community Council. The JCC said it had been informed of the Governor's plans by Clark Adams, legal advisor to Gov. Williams. JCC officials said that the proposal has been endorsed by both Republican and Democratic leaders. Absentee voting now is limited to those who are ill or out of the state on voting day. The wording would be amended to include "those whose religious convictions prevent them from the exercising of their voting rights on the date when the primary and final elections are scheduled."

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The Sports Whirl

DETROIT MAY HAVE ALL-JEWISH PITCHER-CATCHER COMBINATION

By HAROLD U. RIBALOW

It is too early in the baseball season to become overly serious about the possibility of an all-Jewish pitcher-catcher combination, but the likelihood remains that Saul Rogovin and Joe Ginsberg of the Detroit Tigers may both make the grade with Red Rolfe's club. Rogovin is a right-hander who had a whirl with the Tigers last spring but, as Red Rolfe has said, "He was sick last spring and we had to send him out of camp without really getting a look at him. He went to Buffalo and won sixteen games and lost only six, so he must've been pretty good."

A short while back, in an exhibition game against the Yankees, Rogovin gave up only two hits in a five-inning spell, as the Tigers won. Joe Ginsberg, the catcher, has a great deal of competition but is favored by the fact that the two Tiger holdovers, Aaron Robinson and Bob Swift, although they are veterans, have proved that they are not topnotch players.

Another new Jewish player, Sid Schacht of the Browns, did an impressive stint against the Giants a few weeks ago. A Bronx boy, Schacht came up unnoticed and unsung, but that is the kind that sometimes makes the grade without much trouble.

While on the subject of baseball, we have been the recipients of an interesting letter from Milton Anken of Richmond, California, who believes that Al Rosen, the Cleveland Indian hopeful, is an overrated player. "Al Rosen," he writes, played with San Diego for a good part of last year but he didn't impress the PCL to the degree implied in your article." And with his comment, our reader sent along a clipping from the Oakland TRIBUNE, in which columnist Emmons Byrne quotes Lou Boudreau as saying that Rosen or Leo Thomas both have a good chance to displace Ken Keltner at third base. Byrne goes on to say that "those of us who watched Rosen play the bag for San Diego and Thomas for Portland will have to go along with Thomas. Rosen is a man who has never hit less than .300 in the minors and never more than the circumference of his head in the majors. Nor can Rosen ever be confused with any of the great fielders in the game." Well, that is only one man's opinion. The fact remains that Rosen starred wherever he played and if he didn't hit well in the majors that can easily be explained by the statement that he never really has had a chance—yet. This year he is bound to get it. Time will prove who is right and who is wrong.

MEANWHILE BOTH ANKEN and Byrne claim that a man to watch is Jewish pitcher Hal Saltzman, a right-hander (like Rogovin) who won 23 games for Portland last season and will be with San Diego this year.

One of the easily-substantiated facts of sports life is that Jews and tennis seldom mix, tennis being a social and snob game, except for an occasional Pancho Gonzales. But in South Africa, the Jews live well and are a rich community. It is therefore not surprising that in South Africa Jewish sports stars include tennis heroes.

In the current issue of The JEWISH DIGEST, a neat little magazine issued in Johannesburg, there is a story about Sydney Levy, one of South Africa's Davis Cup players. But even in South Africa, tennis is not one of the games at which many Jews excel. Levy is quite a player in his homeland. He played at Wimbledon last year and reached the round of 32, losing to the Czech star Vladimir Cernick (who himself didn't do well in America). He reached the finals of the Irish championships and in a good season abroad came home with five titles. Here is a paragraph from the story, which offers some idea of Levy's accomplishments and the background of sports in Africa, plus the rather quaint style of the sports writers in South Africa:

"SYD IS SOUTH Africa's first Jewish Springbok (whatever that means) tennis player. Where this country has produced several Jewish internationals in soccer, rugby and athletics, our tennis representation in the top class has been meagre. By representing South Africa against Geoff Brown's Australian team in the Union last year and then taking part in tournaments in Britain and the Continent as a member of the 1949 Springbok tennis team, Levy has remedied this deficiency."

The story was written by Ar-



RIBALOW

Noire Dame Issues New Kisch Book

NEW YORK—Findings of an exhaustive study on a hitherto unknown 900-year-old Latin manuscript on the religious thought of Jews of the first century have been published by the University of Notre Dame press.

The study was made by Dr. Gpido Kisch, visiting professor of history at the Jewish Institute of Religion in New York.

The illuminated parchment manuscript is the oldest and most complete and accurate version of the Biblical history, "Biblical Antiquities," in existence, Dr. Kisch said.

It was written originally in Hebrew by a Jew in Palestine around the year 70 A. D., translated into Greek and copied and disseminated in that form by the Catholic Church.

The manuscript studied by Dr. Kisch is known as the Admont Codex and was copied from an older manuscript in the Austrian monastery of Admont around 1074. The title of Dr. Kisch's book is "Pseudo-Philo's Liber Antiquitatum Biblicarum."

College Newspaper Charges Frats Biased

HARTFORD, Conn.—A majority of fraternities at Trinity College have barred from membership "persons belonging to racial and religious minority groups," it was charged this week.

The accusation was made in an editorial in the Trinity College student newspaper.

The editorial declared that the condition existed despite the fact that "the majority of fraternities have professed complete belief in the Christian and Jewish concept of the brotherhood of man."

The Trinity Inter-Fraternity Council denied the charge as "incorrect."

The Council said that because of the expansion of the college since the war "fraternity experience has necessarily been denied to many students of all faiths."

The organization said it had been cooperating with college authorities in establishing new fraternities to correct the situation "and looks forward to extending this expansion program."

Britain And Israel Settle All Claims

LONDON (WNS)—Settlement of all claims and counterclaims arising out of the termination of the former British mandate over Palestine was reached here this week.

Under the terms of the agreement Israel will obtain clear title to all lands, buildings, installations and facilities of the Palestine Administration in Israel and most of those of the British government in consideration of about \$30,000,000.

David Horowitz, director-general of Israel's Ministry of Finance, signed the agreement on behalf of his country. Sir James Crombie signed the agreement on behalf of Britain.

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ONTARIO BANS ALL BIASED COVENANTS

TORONTO—The Ontario legislature last week approved a bill, backed by all political parties, voiding all covenants which would restrict the sale or ownership of land to any person because of race or creed.

Attorney Gen. Porter said in the debate preceding passage that if "race or creed" was not sufficiently clear, he favored changing the phrase to read "race, creed, nationality, color, ancestry or place of origin," but he felt the original statement made the law plain.

COMPLAIN NOT BROAD ENOUGH

There was some criticism by some of the solons that the bill had not been made retroactive, to cover existing property covenants as well as those in the future.

Supporters of the measure replied that there were thousands of long-buried deeds in hundreds of registry offices and that a retroactive clause would create the possibility of complicated and extended litigation.

They added that time would take care of existing covenants and where any remained that conflicted with the public interest, as expressed in the new law, future legislatures could take care of them.

WANTED IT TO COVER RENTALS

Another shortcoming, according to the critics, was that the law did not cover racial and religious restrictive covenants on rental property.

J. B. Salsberg of St. Andrew admitted, however, that "even with its shortcomings, this legislation will be favorably acknowledged throughout the length and breadth of the continent."

Canadian Rabbi Presses Fight Against Anti-Negro Plebiscite

TORONTO—A Canadian Reform rabbi pressed his fight this week against racial and religious discrimination with a sharp attack on a vote by a Canadian town council authorizing a ban of Negroes from restaurants.

Rabbi Abraham L. Feinberg, spiritual leader of the Holy Blossom Temple, carried his battle to the town by speaking at the Queens Street Negro Baptist church in Dresden.

A plebiscite of the town's residents was held last December, which authorized the town council to ban Negroes from public eating places.

Rabbi Feinberg said that the vote dramatized the issue and helped to bring about a provincial law which banned restrictive covenants on property deeds. "The ban on such insulting clauses, passed by the legislature last week, is a direct result of the indignation aroused by the Dresden plebiscite," Rabbi Feinberg said.

He said the plebiscite had helped bring nearer a fair employment practices act for Canada.

The Toronto rabbi said that Dresden was no worse than the average town in Canada and the United States and said Canada should have a bill of rights written into its constitution.

The Dresden plebiscite by a

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Rabbinical Council Approves Partition For Women at Services

By PHIL LEVINE

LOUISVILLE—(NJP)—Rabbi Morris Max, executive vice president of the Rabbinical Council of America, has declared that a synagogue which seats women on the same floor as men, but with a Mechitzah (partition) separating them, is an Orthodox synagogue, it was disclosed this week.

Rabbi Max made the statement in a letter to Rabbi Benjamin Brilliant, spiritual leader of Keneseth Israel synagogu here, where a dispute on the issue has been broiling for months.

The letter was published in the current issue of the Keneseth Israel News, the synagogue paper.

DOESN'T APPLY, SAY FOES

Those opposed to erection of a Mechitzah in the synagogue said that Rabbi Max's statement was meaningless as applied to Keneseth Israel.

They contended that the charter of the synagogue specifically requires the congregation to follow and observe Orthodox ritual and custom, and point out that the synagogue was built with a gallery which has more than ample room for all women members at all times.

The decision to erect a Mechitzah at the synagogue, which has the largest Orthodox congregation in Louisville, was made more than a year ago. Purpose was to attract a larger attendance at Sabbath services.

POLL BY MAIL SHOWS SPLIT

A poll by mail of the congregation on the issue brought 95 votes for the proposal and 86 against and rather than create a split in the congregation, officers postponed action.

Publication of Rabbi Max's letter in the synagogue paper was regarded by the opposition as a step toward renewal of the dispute. Leaders of the opposition group contend they have rulings from the highest rabbinical authorities that erection of a Mechitzah is a violation of Jewish law.

Spokesmen for the group claim that their suggestion to have a Beth Din (rabbinical court) settle the issue has been rejected.

Five Of Six Volunteer Nurses Planning To Settle In Israel

By ASHER BURNBAUM

National Jewish Post Correspondent

ROSH HAAYIN, Israel—(NJP)—Six American nurses recently recruited by Hadassah for temporary service in Israel have overcome their original shock and disgust over immigration camp conditions and some of them are now seriously considering permanent settlement in Israel, they told The POST last week.

The nurses, Ella Lehman, Florence Kaplan, Rachel Falk, Beatrice Pearlmutter, Ethel Sussman of Brooklyn, and Pearl Rudney of New York, arrived in Israel in February and have worked for more than a month with Yemenite olim in the Rosh Haayin immigration camp.

SOME IMPROVEMENT

"We were amazed by the housing facilities and the food situation," they said. "Our insistent complaints have resulted in some improvements for all of the nurses in the camp."

Topping their early gripe list was the disinterest shown by other nurses to their suggestions for improvement of nursing techniques. "They were cold to us and seemed to resent our suggestions," said the spokesman.

The six nurses recalled the statement made by Patricia I. Heely, director of the Public Health Nursing bureau of New York during send-off ceremonies arranged by Hadassah.

"By transplanting American nursing know-how to the Holy Land, you are helping implement what President Truman has called the Point Four program, the provision of technical aid for underdeveloped lands," Miss Heely told the nurse volunteers.

PUZZLED AT FIRST

The Americans were therefore puzzled and hurt when they felt that their "know-how" was not really wanted. "But we are slowly finding out that under existing conditions Israel's nurses are doing the best job possible. We're now in a position to appreciate their work and they are becoming more friendly toward us."

All of the nurses agreed that satisfaction gained from their diverse nursing experience in America "can not compare to the feeling achieved through work with these friendly, appreciative Yemenite Jews who need help so

The nurses participate in a one-hour Hebrew lesson three times a week to the delight of grinning Yemenite youngsters who direct their studies through the open windows.

ONLY ONE LEAVING

Of the sextet who came for a limited period with almost no Zionist background or Hebrew training, only one is certain that she will return to America when her period of service ends. The others are weighing the possibilities of permanent settlement. "Israel gets into your blood," one of the nurses unsentimentally explained.

Jewish Groups Ask Germany Clean-up

WASHINGTON—(WNS)—A demand that the United States insist on the elimination of all active Nazis from political posts in Germany and that labor unions and other democratic groups be strengthened, was made here by representatives of the Coordinating Council on German Democracy.

The Council also charged that the United States has "lost sight of" its democratic aims in Germany and cited the reappearance of neo-Nazis in important positions.

Jewish groups affiliated with the Council are the American Jewish Committee, American Jewish Congress, Anti-Defamation League, Jewish Labor Committee, Jewish War Veterans and the Union of American Hebrew Congregations.

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Miami Beach Temple To Recite CCAR Prayer To Mark Israel Independence Anniversary

MIAMI BEACH, Fla.—Services of the Reform Temple Beth Shalom here will include a prayer in recognition of the Israel Independence Day this month.

Rabbi Leon Kronish reported in the Temple bulletin that the prayer was adopted by the Central Conference of American Rabbis at its convention last June.

The text of the prayer was reported by Rabbi Kronish as follows:

O Master of the Universe, righteous Lord of all generations, in many lands and throughout the ages we have been loyal to Thee and Thy word. In prosperity and in poverty, in friendly climes and in the lands of persecution, in liberty or even in slavery we have proclaimed Thy truth and lived; for Thou, O Lord, changest not and we Thy servants have not perished from the earth.

"We lived by the hopes which Thou hast implanted within us. We strive toward the vision voiced by Thy prophets and find our courage in the assurance that cruelty shall surely vanish before mercy, evil be banished by the good and war cease to destroy the lands and the lives of men. For myriads of Thy children these dreams of justice and peace have hovered in radiant presence over the ruined villages and neglected fields of that ancient home to which Thou didst lead us by the hand of Moses Thy servant."

"To this land of promise multitudes have now returned to make it once more a land of fulfill-

ment. The assurances of restoration which abound in the words of Thy prophets, the courage which Thou hast implanted in their hearts, the beloved past and the courageous present, have blended now to bear the fruit of achievement. The despairing have new hope, the broken have been healed and exiles found a home again. We thank Thee, O Lord, that in the lives of myriads of our brethren have now been fulfilled the words: "As a man whose mother comforted him, so shall I console you, saith the Lord, and in Jerusalem shall ye find consolation."

"On this anniversary of its re-establishment, we ask Thy blessing, O Lord, upon the land of Israel and upon our beloved brethren who have built and maintain it. Reward them, O God, for their hopes which had not faltered, and for their faith so exalted, grant them Hine abundant blessing for their generous spirit which prompts them to bear such heavy burdens so that their home may be opened wide to our brethren who seek a home and a future. May their leaders and officers be guided by Thy wisdom and all of them strengthened by Thy help. May the land and the people of Israel proclaim the message of peace and give the example of righteousness to all Thy children, so that from Zion may go forth Thy law of justice and Thy word of hope from Jerusalem."

Jews of America and Israel will celebrate the second anniversary on April 23, the official Hebrew date.

Israel Oks Law To Lure Investors

JERUSALEM—Benefits including a 25 per cent income tax ceiling on earnings from approved enterprises for the first five years are included in a law passed last week by the Israel Knesset to encourage investment in the Jewish State.

Normally the maximum tax rate is 75 per cent. The law aims at encouragement investments in industries which will help develop the new state's productive power and capacity to absorb immigrants.

New buildings will get five years exemption from property taxes. Houses built in underdeveloped areas will get eight years exemption.

Restrictions on foreign exchange will be relaxed for approved investors. They will be permitted to send abroad in dollars 10 per cent of their investments a year.

Israel Official Seeks Teachers In U.S.

NEW YORK—Isaac Shapira, Deputy Director of Beit Sefer Reali, Hebrew Secondary School at Haifa, arrived in New York this week to study educational innovations in the United States with a view to their introduction in Israel.

Shapira disclosed that there is a very grave shortage of teachers in Israel schools as a result of the large influx of immigrants, and while in this country he will seek to engage teachers to go to Israel.

Beit Sefer Reali, founded 38 years ago, is a network of non-party schools in Haifa and vicinity, and it has an enrollment of 3,000 children with 70 pupils in its teachers' training college.

Hadassah Chapter Defends Show Being Broadcast On Saturdays

WORCESTER, Mass.—The Worcester chapter of Hadassah last week defended its Saturday afternoon program on a local station by explaining that no other time was available for the sustaining broadcast.

Rabbi H. Fogelman criticized the local chapter, accusing it of "public Shabbos desecration." The statements appeared in the Jewish CIVIC LEADER, local Anglo-Jewish weekly.

Rabbi Fogelman said he had noticed an advertisement on the program by the Senior Hadassah group.

IN THE MIDDLE

"At first it seemed unbelievable, but then I noticed that the time specified was 1:15 in the afternoon, the middle of our holy Shabbos day," the Orthodox rabbi said.

He said he received "a few telephone calls from prominent Hadassah members as to why protests had not been voiced at this public Shabbos desecration."

The rabbi said he was sending the letter to the weekly "not with the intention of hurting your cause and not for the purpose of receiving an apologetic answer, but with the intent of correcting this terrible mistake that is harming our Jewish enterprises in the present, and setting a bad example for our youth to come."

TRANSCRIBED SHOW

In reply the local chapter said that the program was entirely a transcribed one and there was no personal participation by Hadassah members in the weekly broadcast on Saturday.

"We acquired the records early in October," the chapter said. "Ever since, we had been contacting each radio station in Worcester to play these records over the air, but to no avail."

"Four months later, when WAAB was kind enough to grant

FOR NON-JEWS

The statement also said that the series of broadcasts was aimed mainly at non-Jews "and was a wonderful opportunity to acquaint them with the Hadassah story."

The statement concluded that "as a Jewish organization, we have always respected the Sabbath."

Loan Sought By Israel Farmers

TEL AVIV—A loan of 200,000 pounds to cushion agricultural losses from this winter's severe snow storms is being sought by the Emek Hayarden Regional Council of settlements. Destruction of banana, tomato and potato crops totalled almost 400,000 pounds. The loan would be used for current expenses and new banana plants.

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